

L. J. E. WOOD

CHURCHES & SECTS IN THE PHILIPPINES

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# CHURCHES AND SECTS IN THE PHILIPPINES

A Descriptive Study  
of Contemporary Religious  
Group Movements

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DUMAGUETE CITY, PHILIPPINES  
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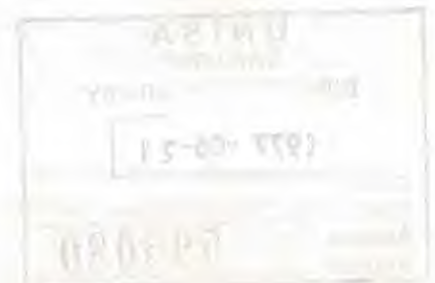
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Foundation for Theological Education in Southeast Asia.

## FOREWORD

THIS VOLUME BY Dr. Douglas J. Elwood, written during his years of distinguished service as Professor of Philosophy of Religion and Systematic Theology, Silliman University, is a much needed work. *Churches and Sects in the Philippines* presents well-documented facts concerning the extent of the growth and influence of non-Roman churches and sects in this country. To the question why certain more recently-organized groups manifest rapid growth while the older ones are generally less vigorous, Dr. Elwood spells out honest and pointed conclusions.

Having been associated with the author during his many months of painstaking research, I am not at all surprised at the outcome. It is a scholarly work; it analyzes and diagnoses incisively; and it implies most forcefully certain guidelines for a positive development of non-Roman Christianity in the Philippines. I believe that leaders of the churches belonging to the National Council of Churches in the Philippines will find Dr. Elwood's analyses and conclusions worthy of their attention.

Despite the modest size of this phenomenological study, the author has produced a monograph containing a great deal of information about religious groups. Since the phenomena observable in the Philippines after World War II are also appearing in neighboring Asian countries, the conclusions reached and the data supplied by the author should be of interest to fellow Asians. To my



knowledge, the directory of religious organizations and associations in Chapter IV as well as the comparative estimates of church membership in Chapter V are the most thorough and up-to-date at the present time.

Dr. Elwood, Silliman University, and the Foundation for Theological Education in Southeast Asia should be commended for making possible the publication of this noteworthy piece of Filipiniana.

November 1, 1967

PROCESO U. UDARBE, Th.D.  
Dean of the Divinity School  
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## Contents

	Chapter
FOREWORD .....	v
I. INTRODUCTION	
1. Dynamics of Religious Group Movements .....	1
2. Historical Sketch .....	8
3. Nature and Purpose of This Study .....	13
4. Previous Publications and Other Research in Progress .....	16
5. Sources and Methods of Gathering Information ..	18
6. The Use of Statistics .....	23
II. DESCRIPTION OF RESEARCH FINDINGS	
1. Results .....	26
2. Introducing the Basic Directory .....	29
III. IMPLICATIONS, TRENDS AND PROSPECTS	
1. Influence from Abroad .....	34
2. Post-War Trends .....	36
3. Indigenous Movements .....	47
4. Human Ecology .....	60
5. Summary of Growth Factors .....	67
6. Summary of General Conclusions and Impressions	70
IV. ALPHABETICAL/CHRONOLOGICAL DIRECTORY OF CHRISTIAN AND OTHER RELIGIOUS OR- GANIZATIONS AND AGENCIES AT WORK IN THE PHILIPPINES	
V. COMPARATIVE CHURCH MEMBERSHIP ESTI- MATES OF PROTESTANT ORGANIZATIONS WITH ONE HUNDRED MEMBERS OR MORE	
1. Adventists .....	129
2. Baptists .....	130
3. Churches of Christ .....	130
4. Churches of God .....	131
5. Independent Catholic Bodies .....	132
6. Jehovah's Witnesses and it's Offshoots .....	134
7. Methodists .....	134

8. Pentecostal and Holiness Movements .....	135
9. Rizalist Movements .....	136
10. Spirits (Organized Spiritism) .....	137
11. Evangelistic Associations and Service Organizations Sponsoring Congregations .....	138
12. Chinese "Mother Churches" of Regional Scope ..	139
13. Unitarian Movements .....	140
14. Unclassified Organizations from Abroad or With Foreign Connections .....	140
15. Miscellaneous Indigenous Organizations .....	141

#### VI. STATISTICS ON NUMBER OF MISSIONARIES AND FIELDS OF SERVICE OF OVERSEAS PRO- TESTANT MISSION AGENCIES AT WORK IN THE PHILIPPINES

1. Inter- and Non-Denominational Service Organizations .....	154
2. Agencies Related to the Division of Overseas Ministries .....	155
3. Agencies Related to the Evangelical Foreign Missions Association .....	157
4. Agencies Related to the Interdenominational Foreign Missions Association .....	158
5. Agencies Related to the International Council of Christian Churches .....	159
6. Unaffiliated Mission Agencies .....	159
7. Pentecostal and Holiness Agencies .....	161
8. Baptist Mission Agencies .....	162
9. Methodist Mission Agencies .....	162
10. Adventists .....	163
11. Churches of God .....	163
12. Churches of Christ .....	164

#### VII. CLASSIFIED LISTING OF CHRISTIAN AND OTHER RELIGIOUS ORGANIZATIONS AND AGENCIES AT WORK IN THE PHILIPPINES

1. International Christian Agencies Represented in the Philippines .....	167
2. World "Confessional Families" of Churches in the Philippines .....	167

3. Interdenominational and Non-Denominational Mission Agencies from Abroad Operating in the Philippines .....	168
4. Philippine Interdenominational Movements .....	169
5. Denominations and Service Organizations Co- operating with the Philippine Bible Society ..	169
6. Denominations Cooperating in the Interchurch Language School .....	171
7. Member-Bodies of the National Council of Churches in the Philippines .....	171
8. Member-Bodies of the Philippine Council of Fundamental Evangelical Churches .....	171
9. Mission Agencies from Abroad Related to the Division of Overseas Ministries .....	172
10. Organizations at Work in the Philippines Related to the Evangelical Foreign Missions Association	173
11. Organizations Operating in the Philippines Related to the Interdenominational Foreign Mission As- sociation .....	174
12. Organizations at Work in the Philippines Related to the Associated Missions of the International Council of Christian Churches .....	174
13. Organizations at Work in the Philippines Related to the Evangelical Missionary Alliance .....	175
14. Unaffiliated Mission Agencies from Abroad at Work in the Philippines .....	175
15. Service Organizations and Specialized Agencies in the Philippines .....	176
16. Independent Evangelistic Associations .....	177
17. Independent Catholic-Type Movements .....	178
18. Pentecostal and Holiness Movements .....	180
19. Pioneer Philippine Mission Organizations .....	182
20. Baptist Groups .....	182
21. Methodist Bodies .....	182
22. Churches of God .....	183
23. Churches of Christ .....	184
24. Adventist Groups .....	186
25. Chinese Christian Organizations, Regional and Interdenominational .....	186
26. Jehovah's Witnesses and it's Offshoots .....	186



27. Groups Originating Among Overseas Filipinos ....	180
28. Organized Spiritism .....	187
29. Unitarian Groups .....	187
30. Rizalist Movements .....	187
31. Moncadista Colonies .....	188
32. Religious Peace Movements .....	189
33. Unclassified Organizations .....	189
34. Religious, Politico-Religious, and Humanitarian Organizations Bearing Marks of Christian Influence .....	192

#### TABLES, CHART AND GRAPH

I. Chart on Sect and Denomination Compared ..	4
II. Statistical Analysis of the Basic Data on Organizations Catalogued .....	125
III. Summary of Membership Statistics .....	144
IV. General Summary of Religious Statistics for the Philippines .....	148
V. Church Growth Estimates of Member-Bodies of the National Council of Churches in the Philippines in Comparison with the Seven Largest Independent Denominations of Foreign Origin .....	150
VI. Graph Showing Comparative Percentages of Church Membership Increase in Relation to Total Population .....	153
VII. Summary of Statistics on Protestant Missionary Personnel .....	165
VIII. Summary of the Distribution of Religious Or- ganizations According to Classified Groupings	195
IX. Geographical Distribution According to Location of Organizational Headquarters .....	197

#### APPENDICES

A. Protestant Church-Related Universities and Colleges .....	201
B. Protestant Theological Seminaries .....	203
C. Bible-Training Schools and Institutes .....	204
D. Protestant Church-Sponsored Hospitals Cooperating through the Inter-Church Commission on Med- ical Care .....	209
E. Sample Questionnaire .....	211

## CHAPTER I

### INTRODUCTION

#### Dynamics of Religious Group Movements

RECENT studies have emphasized the dynamics of religious group movements, laying stress on the non-theological factors influencing their rise and growth.<sup>1</sup> While theological factors are important, to be sure, the awareness of other factors—cultural (social, economic, and political) and interpersonal—help to correct the common habit of regarding organized religious groups as inert and static entities. In a rapidly changing society, like that of the United States, for example, most of the newly organized “sects”<sup>2</sup> have been observed to undergo a steady pro-

<sup>1</sup> See H. R. Niebuhr, *The Social Sources of Denominationalism* (Holt, Rinehart & Winston, 1929); Robert Lee, *The Social Sources of Church Unity* (Abingdon, 1960); J. M. Yinger, “The Rise and Functions of Sects,” in *Religion, Society, and the Individual* (Macmillan, 1957); Peter Berger, “The Sociological Study of Sectarianism,” *Social Research* (Winter, 1954); Joachim Wach, “Church, Denomination and Sect,” in *Types of Religious Experience* (Chicago, 1951); M. E. Marty, “Sects and Cults,” *The Annals*, Vol. 332 (Nov., 1960), pp. 125-134.

<sup>2</sup> The terms “sect” and “sectarian” are used in the Philippines with two distinct meanings. The first may be called a purely legal use of the term as referring to all separately organized religious groups. This is simply descriptive of the condition of “separateness” and does not denote the policy of the religious body or the attitude of its members. It is according to this definition that all Protestant church-related schools in this country, without distinction, are classified by the government as “sectarian.” The second definition is sociological and refers not merely to the fact of “separateness” but to a policy or attitude of “separatism.” The term is used in this sense by social scientists. If most “separatist” groups tend to move from a state of conflict toward one of accommodation, one would expect to find that they actually exist in transition. It is this second definition that will be employed throughout this study.



cess of change from a posture of conflict toward the established Churches and society toward one of accommodation, so that within a single generation, ordinarily, they cease to be rejected "sects" and become accepted "denominations."

Such a radical change may not be expected to occur as rapidly in Philippine society, wherein the Roman Catholic Church commands the loyalty of the vast majority; nevertheless the same dynamic process is going on within the separatist group movements in this country. Religious groups are dynamic movements in interaction with culture. In the light of this observation it is wise not to pre-judge any movement which claims to be Christian or which bears the marks of Christian influence, least of all the fully indigenous movements which emerge directly out of the national culture and its own Christian traditions. A significant case in point is the remarkable change which has taken place in the history of the Philippine Independent Church, in both doctrine and policy, from a radically unitarian and militantly nationalistic movement to a fully accepted member of the National Council of Churches in the Philippines.

Historically it has always proved impossible to exhaust the full meaning of Christian truth in any single organized expression of it. Each variant has somehow fallen short of the wholeness of Christianity.<sup>3</sup> This is one of the lessons of history that Christians have been slow to learn. Nietzsche, an outsider, saw it more clearly than most of us when he observed that there has been only one true Christian, and he was crucified twenty centuries ago! The fragmentary nature of our own

<sup>3</sup>See Horton Davies, *Christian Deviations: The Challenge of the New Spiritual Movements* (SCM, 1965 edition), especially chapter eleven.

organized expression of Christian truth ought to suggest the need both to learn from, and interpret to, those of other Christian persuasion. The first instance of "Christian deviation" is recorded in the New Testament<sup>4</sup> where the disciples reported to Jesus that they had found a man ministering in his name, and "as he was not one of us, we tried to stop him." But Jesus replied, "Do not stop him. . . . For he who is not against us is on our side!" History eventually passes severe judgment on Churches that make ultimate claims for themselves and are unable to assimilate divergent views and practices. When this situation prevails separatist group movements may perform a creative function—intentionally or not—by breaking up the monolithic pattern of unity. They may also call the established institutions back from their over-accommodation to accepted customs and conditions to a rediscovery of the fuller dimensions of the Christian message.

Variations of Christianity may therefore express either positive or negative motifs. Whether "evangelical" or "catholic" in orientation, they tend to be creative when they spring from the inner vitality of the Christian message and give expression to its inherent diversity. They tend to be destructive when they arise primarily from "the cult of the individual," when they needlessly undermine the united witness of the Christian religion in an increasingly non-Christian world, or prevent the Church at large from exerting its maximum influence toward the creation of a more mature society.

It seems that wherever faith is virile there is a measure of "fission" and "fusion." This is part of the dynamics of religious group movements. The history of Christianity reveals a "challenge and response" oscil-

<sup>4</sup> Mark 9:38-41 (NEB).

## SECT AND DENOMINATION COMPARED\*

CHARACTERISTIC	SECT	DENOMINATION
Size .....	Usually small	Usually large
Relationship with other religious groups	Rejects—feels that the sect alone has the "truth"	Accepts other denominations and is able to work in harmony with them
Wealth (church property, buildings, salary of clergy, income of members)	Usually limited	Usually extensive
Religious services	Emotional emphasis—try to recapture conversion thrill; informal; extensive congregational participation	Intellectual emphasis; concern with teaching; formal; limited congregational participation
Clergy .....	Unspecialized; little if any professional training; frequently part-time	Specialized; professionally trained; full time

Doctrines .....	Literal interpretation of scriptures; emphasis upon other-worldly rewards	Liberal interpretation of scriptures; emphasis upon this-worldly rewards
Membership requirements ..	Conversion experience; emotional commitment	Born into group or ritualistic requirements; intellectual commitment
Relationship with secular world	"At war" with the secular world which is defined as being "evil"	Endorses prevailing culture and social organization
Social class of members .....	Mainly lower class	Mainly middle class

\* Adapted, with permission, from Glenn M. Vernon, *Sociology of Religion* (New York: McGraw-Hill Book Company Inc., 1962) p. 174. This comparison is based on earlier studies, especially Ernst Troeltsch, "Church and Sect," in *The Social Teaching of the Christian Churches*, Vol. 1 (Macmillan, N.Y., 1931), pp. 331-341.



lation between periods when unifying forces have the ascendancy and other periods when forces of division prevail. Each is corrective of the extremes in the other. To illustrate, we need only to compare the monolithic unity of Philippine Christianity when "the Crown of Spain was the royal patron of religion," to the present condition in which the government is officially neutral and church and state are separate, although other foreign influences must of course be taken into account. Revolutionary religious fervor at the turn of the century and since, alongside other contributing factors, has resulted now in an almost unparalleled proliferation of separately organized religious groups. There is an obvious need to redress the balance, especially in view of the progressive secularization of society on a world scale.

Meanwhile, the countervailing forces for unity and for division in the Philippines are operating side by side, and some groups are affected by social change much sooner than others, often depending upon their pattern of leadership and their theological orientation. Those who belong to the more historic Christian bodies need to understand and appreciate the reasons for Christian deviation and the magnitude of the forces that have contributed to it in the past. Those of the newer movements must not minimize the adverse effect of Christian disunity on the Asian mind. "Christians of the West may regard Church union as a luxury," writes Rajah Manikam of India, "but in non-Christian East Asia it is an urgent necessity."<sup>5</sup>

In the Philippines there are four distinct branches of Christianity: (1) Roman Catholics; (2) independent Catholics; (3) ecumenical Protestants; (4) independent

<sup>5</sup> Rajah B. Manikam, ed., *Christianity and the Asian Revolution* (Friendship Press, N.Y., 1954), p. 280.

Protestants. Thus, within both "catholic" and "non-catholic" traditions there has been a parallel development toward both unity and division. The lines that separate these branches are not always hard and fast. The participation of the Philippine Independent (Catholic) Church in the wider Protestant ecumenical movement radically alters the total picture of non-Roman ecumenical Christianity in this country and creates a unique situation.<sup>6</sup> In other words, "ecumenical Protestants" and "independent Catholics" have joined forces here in order to strengthen the non-Roman ecumenical movement.<sup>7</sup> The National Council of Churches embraces five of the seven largest non-Roman Christian bodies, in this numerical order: Philippine Independent Church, United Church of Christ in the Philippines, The Methodist Church, Convention of Philippine Baptists, and the Philippine Episcopal Church. Included also are two smaller, indigenous Protestant church bodies: *Iglesia Evangelica Metodista En Las Islas Filipinas* and *Iglesia Evangelica Unida De Cristo*.

There is also in the Philippines today what might be called a "growing ecumenism" among the "independent Protestant" groups, which occasionally involves a wider base of functional cooperation in such inter-church

<sup>6</sup> See Peter G. Gowing, *Islands Under the Cross* (NCCP, 1967), pp. 200 ff.; and E. C. Sobrepeña, *That They May Be One* (NCCP, 1964 edition), concerning the growth of the ecumenical movement among Protestants.

<sup>7</sup> The "ecumenical movement" is not necessarily limited to the boundaries of any particular "Council" of Churches—whether Philippine, U.S.A., or World Council. In the deepest Christian sense it is a spiritual movement which, precisely, the ecumenical Councils exist to serve. There are many ecumenically-minded Christians whose denominations have not yet caught the ecumenical vision in its widest possible dimensions. The "ecumenical movement" in the Philippines is potentially just as wide as the understanding and obedience of Filipino Christians to the ecumenical vision.



organizations as the Philippine Bible Society and the Interchurch Language School in which "independent Protestants" and "ecumenical Protestants" combine forces at one level of "joint action for mission."

There are four loose categories into which Philippine non-Roman Christians may be divided: (1) the more traditional Churches which are member-bodies of the National Council of Churches; (2) denominations and service organizations which desire some measure of spiritual unity and functional cooperation with denominations of the National Council; (3) independent groups which cooperate with those only of their own limited circle; and (4) those which are definitely hostile toward any kind of cooperation or fellowship with any other denomination or religious body.<sup>8</sup> Within the second category fall such denominations as the Lutheran Church, Christian and Missionary Alliance, Salvation Army, and the Southern Baptist Convention, and such service organizations as the Philippine Crusades and the Far East Broadcasting Company. Indications are that the gap is widening between those of the second and of the third category,<sup>9</sup> which makes room for a possible narrowing of the cleavage between those of the first and second categories.

#### Historical Sketch

Although there were earlier stirrings, organized non-Roman Christianity in the Philippines actually began in 1899, during the Filipino-American War. It may be said that the independent Catholic movement and the Evangelical-Protestant movement began simultaneously: the

<sup>8</sup> Cf. T. V. Sitoy, "The Search for Unity among Non-Roman Christians in the Philippines," *Silliman Journal* (Second Quarter, 1965) p. 198f.

<sup>9</sup> Witness the recent creation of another national council in the "Philippine Council of Fundamental and Evangelical Churches."

former, with the ecclesiastical assembly at Paniqui, Tarlac, convened by Father Gregorio Aglipay in October, 1899; the latter, with the organization of a Methodist congregation in Manila, in March of the same year, through the efforts of an American, Bishop James M. Thoburn of the Methodist Episcopal Church (now The Methodist Church).

The Philippine Independent Church, formally organized in 1902, is by far the most conspicuous expression of independent Catholicism in this country.<sup>10</sup> It is not so well known that the movement also includes many "Aglipayan" offshoots as well as other Catholic-type organizations, such as "The Christian Catholic Church (Evangelical)" and the *Iglesia Evangelica Catolica Filipina*.

Actually, independent religious movements containing elements derived from Catholicism have been part of the Philippine scene from at least as early as 1840, when Apolinario de la Cruz founded an independent religious brotherhood known as "The Confraternity of St. Joseph." After winning thousands of followers in Tayabas, Laguna, and Batangas, he was proclaimed "King of the Tagalogs" in a barrio in Tayabas, but was captured in 1841, and subsequently executed.<sup>11</sup>

In the 1920's and 1930's the politico-religious *Colorum* movement, though of earlier origin, was responsible for uprisings in Central and Northern Luzon. Catholic in

<sup>10</sup> See Pedro S. Achutegui and M. A. Bernad, *Religious Revolution in the Philippines*, 2 vols. (Ateneo University, 1966); also F. H. Wise, *History of the Philippine Independent Church* (Silliman University Press, 1965).

<sup>11</sup> J. Chesneaux, "Les Heresies Coloniales," *Rech. Int. Marx.* VI (Mar-Apr, 1958); cited in Vittorio Lanternari, *The Religions of the Oppressed: A Study of Modern Messianic Cults* (New American Library, N.Y., 1965) p. 222. See also E. Blair and J. A. Roberston, *The Philippine Islands*, Vol. 52 (1900-1908) p. 92.



orientation, the group named itself "Colorum" after the response in the Mass, in *saecula saeculorum* ("forever and ever"). The name has since come to mean "heretic" or "outlaw." A pocket of the original movement still exists in barrio Mala-Mala at Mount Banahaw, in Calamba, Laguna.<sup>12</sup> Their leaders stress the worship of the Holy Family, as well as of the eternal spirits of national heroes. In the 1920's Surigao and Agusan had their own "Colorum" uprisings. The *Pulahan* was native to the Visayas and flourished in Samar and Leyte. At the turn of the century they fought both the Spaniards and the Americans. Although primarily a political movement, their battle preparations consisted of acquiring bottles of holy oil and Latin prayers, along with consecrated *anting-anting* (amulets), bolos, and spears.<sup>13</sup>

A recent article concludes that few Philippine religious movements "have eschewed Catholicism completely and are, in fact, thoroughly Catholic in reference. Ritual, doctrine, and even vocabulary are picked up from Catholicism, resulting in almost painless transition for the 'convert.'" <sup>14</sup> One of the most cohesive of these groups today is the *Iglesia Watawat Ng Lahi* ("Banner of the Race Church"), organized in 1936, and from which the *Lapiang Malaya* is reported to have sprung. With headquarters also in Calamba, Laguna, this group functions with a Catholic-type hierarchy, observes five of the seven Catholic sacraments (dropping Penance and the Eucharist!), believes in the resurrection of the dead

<sup>12</sup> M. A. Mercado, "The Little Religions," *Graphic* (Mar 22, 1967) p. 22. See also F. V. Tutay, "The Colorum Today," *Philippines Free Press* (Dec. 8, 1956). See also M. C. Guerrero, "The Colorum Uprisings 1924-1931," *Asian Studies* (April, 1967) pp. 65ff.

<sup>13</sup> Vic Hurley, *Jungle Patrol* p. 124; cited in Richard Arens, "The Early Pulahan Movement in Samar and Leyte," *Journal of History* VII, No. 4 (1959) p. 304.

<sup>14</sup> Mercado, *ibid.*

and in eternal reward and retribution. It departs from orthodox Catholic doctrine, however, in its belief in a "Trinity" of Moses, Christ, and Rizal, and in its doctrine of the incarnation of God in the person of Jose Rizal; also, in its spiritist practices by which its members maintain contact with the alleged "founders" of the movement who are all national heroes and who communicate with the faithful in an inner chamber of the main chapel in Calamba. The borrowing of Catholic elements validates the observation that such movements are more often precipitated not so much by dissent from the sacramental system with its liturgy, devotion, and doctrine, as by protest against social conditions.<sup>15</sup>

The purpose of the above excursus into nineteenth and early twentieth century "peasant movements" is to demonstrate the point that independent, Catholic-type, religious groups in the Philippines are much older than the independent Catholic movement itself.

Beginning at the turn of the century, the *Espiritista* movement is of special interest because of its close kinship to the traditional, though modified, "animistic spiritism" of the Philippine barrio.<sup>16</sup>

Significant as a thoroughly indigenous Christian movement—although identifying with neither "catholic" nor "evangelical" traditions in the Philippines—is the influential *Iglesia Ni Kristo*.<sup>17</sup> Organized in 1914, and claiming to be the first appearance of true Christianity in the islands, this group is unique in many respects, es-

<sup>15</sup> *Ibid.*

<sup>16</sup> See Mary Hollsteiner, "Philippine Spiritism as a Social Movement," (Unpublished research paper of the Institute of Philippine Culture, Ateneo de Manila University Graduate School).

<sup>17</sup> See A. J. Sanders, *A Protestant View of Iglesia Ni Cristo* (NCCP, 1962); also M. P. Alonzo, *Historical-Critical Study of the Iglesia Ni Kristo* (University of Santo Tomas, 1959) for a Roman Catholic interpretation.



pecially in basing a unitarian doctrine of God on a literalist interpretation of Scripture.

The Evangelical-Protestant tradition in this country was inspired initially by the nineteenth-century American missionary enterprise. With the advent of the American regime Protestant missionaries were welcomed in the Philippines as allies in the struggle for religious liberty. The independent Catholic movement had already encouraged many Filipinos to be unafraid in asserting their freedom. The earliest missionaries to arrive were the Methodists and Presbyterians in 1899; the Episcopalians and the American Baptists in 1900; the United Brethren and Disciples of Christ in 1901; and the Congregationalists in 1902. The Y.M.C.A. and the Bible societies had begun their work in 1899. Most of the above-mentioned denominations eventually merged, in 1948, together with several indigenous groups, to form the United Church of Christ in the Philippines, with the notable exceptions of the Methodist Church, the Philippine Episcopal Church, and the Convention of Philippine Baptist Churches. (Even at that, it is an accomplishment not yet possible among their parent bodies overseas!) All cooperate, however, with one another and with the Philippine Independent Church, through the National Council of Churches in the Philippines, organized in its present form in 1963.

Most of the other Protestant movements of any significant strength, in themselves, have also resulted from direct or indirect foreign influence. The growth period of the *independent* Evangelical-Protestant wing has been largely post-War, but a few important mission agencies of this type took deep root in this country long before the Second World War. Noteworthy among them are the Christian and Missionary Alliance (since 1902), and the Seventh Day Adventists (since 1908), which

were among the nine earliest overseas mission agencies to begin work in the Philippines.

The first independent Filipino Protestant group was organized in 1909, under the name *Iglesia Evangelica Metodista En Las Islas Filipinas* (Evangelical Methodist Church in the Philippine Islands), an offshoot of the Methodist Episcopal Church in America—since 1939, The Methodist Church—but is now one of the member-bodies of the National Council of Churches in the Philippines. Other divisions occurred among the Presbyterians, Disciples, Baptists, Pentecostals, Churches of God, Adventists, Jehovah's Witnesses, and even the indigenous *Iglesia Ni Cristo*. A few "splinter-movements" later rose to some prominence, notably the Churches of Christ, Philippine Mission, which separated from the Disciples in 1924, and the Association of Fundamental Baptist Churches, a split from the American Baptist mission in 1928. These last two mentioned, together with the Adventists and Missionary Alliance—listed above—are today the four largest independent Protestant denominations of foreign origin; they are among the fastest growing denominations in this country (Table V), and are among the ten largest Christian groups in the Philippines.

#### Nature and Purpose of This Study

This research project demonstrates, first, that the Philippines has a far greater number and variety of separately organized religious groups of greater or lesser Christian orientation than any previous cataloguing would indicate; second, the independent movement among Evangelical-Protestant Christians has become a powerful force in this country since the Second World War; and third, the strength of the Protestant independent movement lies chiefly with denominations transplanted from abroad. The



study has been carried on mainly over a two-year period, 1964-66, under the sponsorship of the Cultural Research Center of Silliman University in Dumaguete City.

The comprehensive scope of the project makes it necessarily exploratory in nature.<sup>18</sup> It represents the first attempt in this country to catalogue all of the known, and little known, religious organizations and agencies of greater or lesser Christian orientation. No discrimination is made as to which may be large and growing and which may be small and dying movements, or as to which are "orthodox" and which "unorthodox" or even quasi-Christian. Although such distinctions are made, of course, in the interpretation of the data, they do not affect the gathering of the data or the basic Directory itself. No organized religious group of regional or national scope, which has, or claims to have, a Christian orientation, or that bears definite marks of Christian influence, has been intentionally omitted. Not included, however, are the separate religions of cultural minorities because these involve ethno-linguistic groupings which go beyond the scope of this project; also because they are more appropriately treated in separate studies of particular Philippine cultural minorities. Such religious groupings include Orthodox Jews, Muslims, Buddhists, Taoists, Confucianists, Hindus, Sikhs, and "animists." Chinese Christian "Mother Churches" are included because they sponsor congregations other than their own and function, therefore, very much the same as denominations of the strictly congregational or Baptist type.

<sup>18</sup> To be published in the near future is a companion volume describing the history, beliefs, policies, practices and attitudes of each of the religious groups, and groupings, on which full data have been gathered.

Although the Roman Catholic Church is included in the Directory, orders and societies which are Roman Catholic are omitted, partly because this information is included in the annual *Catholic Directory*; mainly, however, these are omitted because all entities which are organic units of a wider organization or agency are excluded. In other words, all the organizations or agencies listed are either known or reported to be national, regional, and/or interdenominational in scope or outreach. In a few instances, a "local entity" or "single-project organization" is interpreted as regional or national because it constitutes the beginning of a new movement, or a new group within a movement, which has declared its intention to expand beyond local limits. A number of organizations in the Classified Listing under the categories "Unaffiliated" and "Unclassified" are regional or national in this sense. Others which are intentionally "local" and express no evangelistic or missionary purpose beyond the boundaries of a congregation or single project, have been eliminated as being, in fact, merely local entities.

The practical purpose of this research is fourfold: first, to demonstrate at a glance the very considerable number and variety of religious organizations and agencies of Christian orientation in the Philippines today; second, to enable the reader to discern growth trends in the Philippine non-Roman Christian community, based on historical, geographical, and sociological observations; third, to provide scholars with a basis for assessing the total "independent movement" in relation to the wider non-Roman "ecumenical movement" in this country; and fourth, to encourage students to isolate one or



more of the religious groups or groupings, for depth study.<sup>19</sup>

#### Previous Publications and Other Research in Progress

Although particular studies have been made of some of the separate groups and groupings—for example, the *Iglesia Ni Kristo* and the *Rizalistas*—which will be cited in their proper contexts, we mention here only studies of a more comprehensive nature. The Philippine Bible Society edited and published the first directory of Philippine Churches, in 1953, which was re-edited and published in 1955-56 under the title, *Church and Mission Groups (Non-Roman Catholic) at Work in the Philippines*. Fifty-five organizations were listed, together with foreign addresses, if any, number of members, and missionaries from abroad, national workers, and the scope of ministry and service. This volume was again re-edited, in cooperation with the Philippine Crusades, in 1961, under the new title, *Philippine Directory of Christian Churches, Mission Boards and Related Organizations*, listing sixty-one separate organizations, forty-nine of which had mission connections overseas. All three editions included most of the larger, mainline Protestant denominations and mission agencies, but comparatively few of the indigenous Christian organizations.

A much more complete listing of 113 organizations was appended to the *Survey Report on Theological Education in the Philippines*, conducted by Dr. Walter N. Roberts, in 1961. Here no attempt was made to eliminate the "less orthodox" indigenous groups. The Roberts list was followed by the first attempt at a yearbook, titled *1962-1963 Philippines Christian Yearbook*, edited by Dr. Benjamin I. Guansing and Ernesto Luat,

<sup>19</sup> See Chapter III, p. 73f., on suggestions for further research.

representing a more ambitious attempt to catalogue and provide statistical information on the various denominations and mission agencies at work in the Philippines. Ninety separate organizations were listed and membership estimates were given for seventy-two of them.

The chief value of the Roberts list and the Guansing Yearbook is that many indigenous Christian organizations are included, whereas previous listings concentrated on groups having mission connections abroad. It should be clear to the reader of the volume in hand that this is a monograph reporting the results of basic, comprehensive research on religious movements, and is not intended to replace the need for the periodic re-publication of a Philippines Christian Yearbook.

The most up-to-date previous listing of mission agencies is found in the *Philippine Missionary Directory*, a booklet published in 1966 by the Philippine Crusades, and evidently intended to replace the former Directory of 1961, although more limited in its purpose. Emphasis falls upon missionaries rather than organizations, and upon agencies from abroad rather than indigenous groups, as the title indicates. Fifty-six different mission agencies are listed. A new edition appeared in 1967.

A preliminary evaluation of the data gathered for the present study is published under the title, "Varieties of Christianity in the Philippines," in *Studies in Philippine Church History*, edited by Gerald H. Anderson (Cornell University Press, 1968); also "Contemporary Churches and Sects in the Philippines," in *Southeast Asia Journal of Theology* (October, 1967). As already mentioned, a handbook of Christian organizations in the Philippines is now in preparation, also based on the data gathered for this project.

Six different "church growth" studies have been completed, are nearing completion, or are now on the plan-



ning boards, according to a report of Jim Montgomery in the *Crusader*.<sup>20</sup> The first two were undertaken in 1957, at the invitation of the United Church of Christ, and resulted in two companion volumes, *Multiplying Churches in the Philippines*, by Donald McGavran, and *Strengthening the Urban Church*, by Earl Cressy. Four other studies are currently in progress. One is a study of evangelism and church planting in the tribal areas of Mindanao, by Annamae Cheney and Jun Pascua, to be published in a series of articles in the *Crusader*. Another, begun in 1966 by Jim Montgomery, is a study of the Church of the Foursquare Gospel in the Philippines, selected because it is a denomination reporting phenomenal growth and, at the same time, meager subsidy and comparatively few personnel from overseas. A more comprehensive and cooperative growth study was begun also in 1966, headed by a committee composed of representatives of the Overseas Missionary Fellowship, the Far Eastern Gospel Crusade, and the Conservative Baptist Church.

#### Sources and Methods of Gathering Information

The basic Directory contained in this study includes the name and central headquarters of all religious organizations and agencies of greater or lesser Christian orientation in the Philippines, which are known or reported to still exist, and which are regional, national, and/or interdenominational in scope or outreach, together with their foreign counterparts, if any, their date of origin (or registration) in this country, and an English translation of dialect names. An additional Classified Listing (Chapter VII) attempts to arrange them according to their "extended family" groupings and in terms

<sup>20</sup> Jim Montgomery, "Research: Prelude to Church Expansion in the Philippines," *Crusader* (Feb., 1967) p. 16f.

of their wider relationships. Accompanying statistical tables include general religious information about the Philippines and membership and growth comparisons, as well as figures on the number of missionaries and fields of service of overseas Protestant mission agencies currently operating in this country.

The primary data for this and other phases of the project have been gathered from five main sources:

(1) Initial data were gathered, between 1964 and 1966, from *Public Records of Incorporation* on file at the Securities and Exchange Commission and at the Bureau of Public Libraries, in Manila. The Commission includes all religious organizations registered with the government, while the Bureau includes only those whose clergy are authorized to solemnize marriage, and which have 200 members or more. In order to obtain the desired information at the Commission it was necessary to identify the religious corporations from among 65,000 "domestic" and "foreign" corporations, stock and non-stock, extending back to the earliest records extant. After locating the official file numbers of the registration papers, it was necessary to withdraw the file folder of each of the 360 religious corporations, one by one, then copy the pertinent information from the official papers. Normally included in the Records is a Statement of Purpose, a Statement of Beliefs, and a Constitution and By-Laws, as well as the name and address of the supreme head and the headquarters at the time of registration or latest communication.<sup>21</sup> Sometimes important sections of the documents appear in one of the major Philippine languages or dialects, which necessitated en-

<sup>21</sup> In not a few instances the Papers also include the record of a court case, usually over the choice of a name for the new organization or a dispute over rival claims to the head leadership.



gaging a translator. The first step in tabulating the data involved eliminating all organizations which appeared from the Records to be mere fraternities, civic clubs, organic units of some wider organization or agency, or those which are obviously only "local entities."

(2) Two separate *questionnaires* were prepared in order to gather additional and more recent information not found in the Public Records, and to obtain parallel data for cross-checking purposes (See sample questionnaire appended). One questionnaire was sent to the headquarters address or contact person of each organization. A second questionnaire was mailed to the foreign headquarters of all groups registered as "foreign corporations" or which indicated foreign ties. A covering letter and self-stamped, self-addressed envelope accompanied all questionnaires.

(3) In order to obtain similar information concerning non-registered, but organized, religious groups, an *information finder* was devised for circulation among the clergy of the five large denominations of the National Council of Churches in the Philippines. Care was taken not to send to any two ministers or priests of the same poblacion. Eighteen hundred clerics were contacted and requested to list information about the separate religious organizations known to them, and to identify certain groups known to us by name only. Only ten per cent of the informants responded, but many new organizations were uncovered and old names identified. Questionnaires were sent also to these newly discovered, but non-registered, organizations.

A total of 312 questionnaires were sent to both registered and non-registered groups, and to both Philippine and overseas headquarters of registered groups.

In cases of no reply, a second—and then a third—copy of the questionnaire was mailed. When a letter was returned "unclaimed," a second—and then a third—questionnaire was sent to alternate addresses if given in the Public Records. As a result, nearly one-third (or 31%) of the questionnaires were returned.

It is important to note, in passing, that non-registered organizations are not necessarily *colorum*—that is, "outside the law of the land"—because in the Philippines incorporation is a voluntary privilege and not a legal requirement. There are obvious advantages in acquiring "legal personality," yet some groups do not bother to register because they do not own property as a corporate body; their clergy do not solemnize marriage; nor do they collect "fees"; and a few others have religious convictions against registering their organizations with the government. Once a group has applied for incorporation, however, and has been refused, but continues to function, it is considered *colorum*. Of the groups included in this study none is, to our knowledge, functioning illegally.

(4) Follow-up *unstructured interviews* were conducted on a limited scale, particularly with a large sampling of the organizations listing headquarters in the greater Manila area, and especially those which either did not respond to the questionnaire or failed to supply adequate answers to some of the questions. This method yielded additional, valuable data and helped to clear up confusion concerning some of the "splinter groups" which use similar names, yet are often entirely separate organizations.

(5) Additional data concerning indigenous movements in the eastern Visayas and parts of Mindanao resulted



from carefully supervised *student research projects* and *field trips* in connection with a course-offering at the Divinity School, Silliman University. A limited amount of "participant observation" was possible, for example, on a supervised field trip to Mabinay, Negros Oriental, a newly resettled community and a center of numerous separatist groups ranging from "White Rock" and "Christian Settlement Association" to "Foursquare Gospel" and "Fundamental Baptists."

The use of varying sources of data has made it possible to secure more accurate and up-to-date information than could have been obtained from a single source. It has been possible, for example, to check some of the information in the questionnaire against that of the Public Records; and, in the case of foreign corporations, to compare answers on the Philippine questionnaire with answers to the same questions asked of mission agencies abroad.

In addition to secondary sources already mentioned under the heading, "Previous Publications and Research in Progress," the following have been found helpful in gathering and comparing some of the statistical information concerning overseas mission agencies operating in the Philippines:

- B. Y. Landis, ed., *Yearbook of American Churches for 1966* (National Council of Churches, U.S.A., 1966).
- F. S. Mead, ed., *Handbook of Denominations in the United States* (Abingdon, 1965).
- H. C. Jackson, ed., *North American Protestant Foreign Mission Agencies* (Missionary Research Library, New York, 1964).
- H. W. Coxill & Kenneth Grubb, eds., *World Christian Handbook* (World Dominion, London, 1962).
- World Missions Handbook* (Evangelical Missionary Alliance, London, 1964).

*Directory of Missions and Missionary Personnel* (Interdenominational Foreign Mission Association News, Mar-Apr, 1965).

*Missionary Statistical Report* (Evangelical Foreign Missions Association, March 31, 1965).

#### The Use of Statistics

Readers are advised to exercise extreme caution in the use of membership and growth statistics. In the first place, it is impossible to fully measure quantitatively the strength and growth of religious movements. Membership gain, for example, does not necessarily correspond to advance in quality of religious commitment. The national average of Roman Catholic church-goers is estimated as low as ten per cent,<sup>22</sup> yet the 1960 Census of the Philippines reported that the membership had increased 42.3 per cent over the 1948 census. *Iglesia Ni Kristo* may be growing in numbers and political power, but most of its resources go into the building of large cathedrals rather than into education or public welfare—two areas in which the more "evangelical" denominations have made a signal contribution. It is widely recognized that the Evangelical-Protestant movement has had "a reforming and liberalizing impact" on the whole country, disproportionate to its size.<sup>23</sup> And this is due mainly to the influence of the older and more ecumenical Protestant bodies. Perhaps the burning question just now is whether this will continue to be the case with a movement that is greatly weakened by fragmentation.

This study attempts, for the most part, to measure only those aspects of church strength and church growth

<sup>22</sup> George Piron, CICM, "The Church in the Philippines Today—A Partial Analysis," *Dialogue* (June, 1965), p. 10f. Cf. H. de la Costa, "The Catholic Church in 1955," *Sunday Times Magazine* (Feb. 15, 1955), p. 6f.

<sup>23</sup> See Gerald H. Anderson, "Protestants in the Philippines," *Philippines Free Press* (June 10, 1967) p. 12.

which are accessible to empirical methods of investigation. The most that such data can yield are "finger-posts" along the way as indicators of present trends. Not all reported estimates are reliable, partly because accurate records are seldom kept. One must proceed, however—as any similar study must do—on the reasonable assumption that most of the estimates *are* reliable. As already mentioned, many direct contacts and unstructured interviews have confirmed much of the data drawn from questionnaires and records.

In the second place, the definition of "full membership" is always made by the religious bodies reporting. A few Protestant bodies number all baptized persons, including children, as full members. Most groups, however, include as full members persons beyond thirteen years of age. Others which count children as members sometimes include the entire Sunday Church School attendance in their estimate, and still other groups include all adult adherents or "sympathizers" in the community. The McGavran study of church growth in the Philippines reports that "a good many churches list scores or hundreds . . . explaining that the whole town is friendly!"<sup>24</sup> There is simply no common basis of formal membership. These differences must be taken into account in the interpretation of all membership totals and comparisons of growth.

In the third place, not all religious bodies report their membership statistics. Some have religious convictions against it; others are by nature specialized "service organizations" or interdenominational agencies which do not, as a rule, plant congregations or count members; and some did not return the questionnaire or

<sup>24</sup> D. A. McGavran, *Multiplying Churches in the Philippines* (UCCP, 1958) p. 52.

did not always answer the questions adequately. When no membership figure was supplied we took the latest estimate available from published sources. When we received inconsistent estimates from two or more informants, we made our own editorial estimate based on the number of congregations, number of official church "workers," and other considerations. The vast majority of the estimates, however, are simply recorded as given in the questionnaires.

There is an obvious need for basic research and statistical studies on church strength and church growth in a country where very little of this has yet been done. But because comparative figures reveal only one dimension of the total religious picture—and approximations at that—conclusions based on them must be taken as probabilities, not certainties. Yet, as long as the counting of organizations and members, ministers and congregations, projects and fields of service, is one of the chief ways by which the Christian cause continues to measure its strength and growth in the world, it is necessary to analyze and compare in order to make a fair assessment of the religious situation. "Extensive study of church-growth is an urgent necessity," Donald McGavran argues in one of several books on the subject.

It is complex and seldom proceeds according to commonly accepted ideas . . . We should labor to discern how God is now at work among the ripening harvests to bring men to Christian commitment and faithful church-membership . . . As both younger and older Churches, conscious that membership is *one* chief criterion of success in mission, assemble reliable figures, they will at least have the facts on which to work for maximum ingathering.<sup>25</sup>

<sup>25</sup> D. A. McGavran, *How Churches Grow* (World Dominion Press, London, 1959) p. 185f. Italics mine.



## CHAPTER II

## DESCRIPTION OF RESEARCH FINDINGS

TABULATION AND ANALYSIS of the primary data for this project have involved two distinct processes: cataloguing and describing. These are organized in this first volume as a monograph. In Chapter Four will be found the basic catalogue in the form of an Alphabetical/Chronological Directory which includes the full name of each separately organized group of national, regional and/or interdenominational scope or outreach, and which is known or reported to exist today. Included also is an English translation of Filipino language names, the headquarters address in this country, and the year work began in the Philippines, as well as the overseas address of those having a foreign counterpart, and the foreign name if different from that used in the Philippines. Other parts of this volume are based mainly on description, analysis, and interpretation of the basic data catalogued in the Directory.

This description of research findings is necessarily a partial account only of the total results of the study, since a companion volume embodies a second level of data, namely, the history, beliefs, practices, policies and attitudes of each of the religious groups, and groupings, on which full data have been gathered. The following results emerge as pertinent to this issue of the report.

## Results

(1) The most obvious result of this survey is that the Philippines today has at least 350 separately or-

ganized religious bodies or regional associations of greater or lesser Christian orientation—twenty others being interdenominational in character—which is possibly the largest number of any country in Asia.<sup>1</sup>

(2) One-third of the total number of religious bodies catalogued are “transplanted” from abroad, or enjoy partial support from overseas in terms of subsidy, personnel, literature, or equipment. There is no exact correlation between “foreign corporations” and “foreign” organizations because many “domestic corporations” are backed by mission agencies overseas, and this relationship is not always indicated in the registration papers.

(3) Eighty-two per cent of all the foreign mission agencies currently operating in this country identify with the independent wing of Protestantism, ranging from the *narrowly ecumenical* to the *exclusively separatist*.

(4) In terms of membership, eighty per cent of Evangelical-Protestant Christians<sup>2</sup>—taken alone—belong to independent groups.

(5) In terms of personnel, the Philippines has at least 1,380 officially appointed, non-Roman Christian missionaries from abroad, only 400 fewer than the total number of Roman Catholic foreign priests (1,800).

<sup>1</sup> According to the latest *World Christian Handbook* (1962), India had 210 separate Christian organizations with a total membership of 3,083,894; Taiwan had 49 with a total membership of 127,085. The *Japan Christian Yearbook* for 1965 reports 103 denominations and related organizations, with a total membership of 443,709. The largest number outside of Asia is found in South Africa where “no less than approximately 1,000 native separatist Churches are known.” (V. E. W. Hayward, ed., *African Independent Church Movements* (Edinburgh House, London, 1963) p. 7.

<sup>2</sup> By “Evangelical-Protestant” is meant those non-Catholic bodies whose beliefs and practices are more or less consistent with the dominant Protestant tradition in the Philippines, thus excluding, e.g., such widely deviant groups as Jehovah’s Witnesses and Latter Day Saints.

(6) In terms of personnel, again, eighty-four per cent of all non-Roman Christian missionaries in this country represent independent mission agencies from abroad. The trend since the Second World War has been clearly in this direction, as our comparative growth studies show. The seven member-bodies of the National Council of Churches in the Philippines evidence an aggregate increase of only 16 per cent, over the past decade, whereas the seven largest independent denominations of foreign origin show a phenomenal combined increase of 112 per cent during the same period (Table V).

(7) The concentration of growth, both in number of separate organizations and membership, is obviously post-War. Eighty-two per cent of all the organizations catalogued originated or began their work in the Philippines after World War II. Ninety-five per cent of these post-War groups identify with the independent wing of Protestant Christianity, the largest grouping being organizations of the pentecostal type.

(8) Sixty-seven per cent of the organizations listed are more or less indigenous,<sup>3</sup> 210 of which also began in the post-War period. At least one-third of this number appear to be the products of schism.

(9) Only sixteen per cent of all known indigenous organizations are of the "independent Catholic" type, but they represent five and one-half per cent of the general population, and more than all Evangelical-Protestant Christians combined.

(10) Of the organizations catalogued, 124 remain "unclassified," in some cases because not enough information is available, in other cases because the facts known indicate that the organization has deviated too far from

<sup>3</sup> By "indigenous" here is meant that the group is led and supported mainly by Filipinos.

historic Christianity—"catholic" or "evangelical"—to be considered a viable "heresy."<sup>4</sup> Even these, however, should never be treated as fixed and static, but may be expected to undergo change, as the history of the dynamics of religious movements would indicate.

### Introducing the Basic Directory

The somewhat larger number of organizations listed in the Directory (Chapter IV), in comparison to the total number of questionnaires sent, is due to the fact that some entries are for interdenominational bodies or historic Christian communions, about which abundant information is already available in written sources. Additional organizations or agencies are included in the Classified Listing (Chapter VII) which are not found in the basic Directory because some overseas agencies do not have an address in the Philippines, inasmuch as they operate indirectly through other agencies already present, or by partially supporting a Filipino-directed project or program.

Every effort has been made to determine, in doubtful cases, whether or not an organization, once registered,

<sup>4</sup> Probably the most penetrating recent analysis of the phenomenon of "sectarianism" is that by the German Lutheran Kurt Hutten, *Die Glaubenswelt des Sektierers* (The Faith-World of the Sektarian) (Furche-Verlag, Hamburg, 1957). He discusses five distinctive characteristics of the "Christian cult," or the "sect" which deviates so far from historic Christianity that it is no longer merely a "Christian sect": (1) The presence of an extra-Biblical source of authority; (2) the denial of the principle of salvation by divine forgiveness alone; (3) the devaluation of Christ by the exaltation of a national prophet; (4) the claim that it is the exclusive community of the saved; (5) the conviction that it has been called into existence by God for the purpose of filling in the gap in the truth which has been neglected by the ordinary Churches, and that it shall finally triumph in the sight of all the world as the group particularly favored by God. (Hutten, *op. cit.*, pp. 29-34, 52, 58, 97-111; as summarized in Anthony Hoekema, *The Four Major Cults* (Paternoster Press, Devon, England, 1963) pp. 377-88.



still exists. The Securities and Exchange Commission keeps a list of dissolved corporations, which however discloses only a very small number of religious organizations that actually have "dissolved." Because of the fact that legal dissolution is the only way an organization can dispose of corporately owned property, the Securities Commissioner estimates that at least ninety-five per cent of all religious organizations, once incorporated and not dissolved, still exist.

But a religious organization can become inactive and yet continue to exist as a corporation. To check this we asked in the questionnaires whether the organization is still functioning. Before dropping the name of an organization from the list, in cases where our questionnaire was returned "unclaimed," we followed it with a second—and then a third—questionnaire to different addresses, when more than one mailing address was given in the registration papers. If all three were returned "unclaimed," we concluded that the organization is defunct and dropped it from the Directory, unless reports from other sources indicated that the group is still functioning in some part of the Philippines. In cases where there was no reply to our questionnaire, yet neither was it returned "unclaimed," we concluded after a third mailing that the organization is still functioning, and thus retained it in the Directory, unless however information from other sources indicated the contrary. Follow-up interviews with groups having headquarters in the greater Manila area enabled us to double-check some of the doubtful cases.

Several names of organizations in the Directory will appear, at times, to be quite similar—for example the many Churches of Christ and Churches of God. This is due partly to the fact that some of them are entirely

separate organizations in this country, although they are sponsored by independent congregations, or groups of congregations, overseas which are identified there with the same "denomination." In the Philippines they may have a similar name and still not be identified with one another. Sometimes, also, the similar names are due to the fact that a division has occurred in this country and the newly organized body seeks to retain the original name; for example, "Philippine Assemblies of God;" "Church of Christ (New Testament) in the Philippines;" and "Holiness Nazarene Church."

Since incorporation is a voluntary privilege and not a legal requirement, the "Inc." abbreviation properly attached to the legal name of organizations registered with the Securities and Exchange Commission is consistently omitted in this Directory. For the purposes of this research project it is not important whether a particular organization is or is not registered with the government, unless of course it is subversive or has once been refused incorporation. None of the organizations included in this Directory is, to our knowledge, *colorum* (outside the law of the land). Our purpose is only to catalogue and describe existing religious organizations, registered or not. Even though it is always advisable and advantageous for a religious body to incorporate, there are always some groups which find it unnecessary and a few that have religious convictions against it. Anyone interested in knowing whether a particular organization is registered with the government may write to the Securities and Exchange Commission, Mabini Street, Malate, Manila.

## CHAPTER III

## IMPLICATIONS, TRENDS, AND PROSPECTS

THE NUMBER OF SEPARATELY organized religious groups of Christian orientation in the Philippines today, which are national or regional in scope or outreach, is considerably greater than one would have dared to hypothesize. The findings tend to confirm an earlier impression that this country has a greater number than any other country in Asia. In order to test such an impression, of course, one would have to conduct a similar comprehensive survey in such other countries as Japan, Taiwan, and India.<sup>1</sup>

Many separate Christian groups have taken on the coloration of religious syncretism in other countries of Asia, more so than in the Philippines, and some even speak of a necessary and "legitimate syncretism" if Christianity is ever to become really indigenous to Asia. In this country religious syncretism takes the form of "folk-Christianity," or a non-self-conscious blending of Christianity and the modified "animistic spiritism" of pre-Spanish tradition. This allows for a considerable variety of types of Christian expression in the Philippines without much noticeable influence from the major religions of Asia.

This study reveals that the non-Roman Christian community in the Philippines is divided into at least 350 separately organized bodies or associations—twenty

<sup>1</sup> See page 27, footnote 1, for recent estimates from these countries.

others being interdenominational in character. The significance of this total appears from the fact that virtually all this proliferation has taken place within the relatively short period of sixty-eight years, since the end of the Spanish regime. In the United States, by comparison, the number and variety of Christian groups, while similar, has developed over a period of three and a half centuries and as a result of numerous migrations from many European countries, as well as several important Revival Movements. Furthermore, the total non-Roman Christian community in the Philippines is only twelve per cent of the general population, whereas in the United States it still represents (as of 1965) forty-three per cent of the national population. Finally, the rate of growth among Protestant Christians as a whole in the Philippines lags far behind the growth rate of the general population (Table V). At the same time, Asia, outside this country, is not more than three per cent Christian.

In numerical order, the major Evangelical-Protestant and Independent Catholic denominations in the Philippines today are as follows:

PHILIPPINE MEMBERSHIP STATISTICS  
of the Ten Largest Independent-Catholic  
and Evangelical-Protestant Christian Bodies, Based on  
Results of This Study (1965)

1. Philippine Independent Church* ..	1,600 000
2. United Church of Christ (Phil.)* ..	135,467
3. Seventh Day Adventists .....	78,368
4. Methodist Church* .....	71,973
5. Philippine Episcopal Church* .....	63,276
6. Churches of Christ, Philippine Mission .....	54,000
7. Convention of Philippine Baptists* .	27,000



8. Iglesia Evangelica Metodista*	25 000
9. Association of Fundamental Baptists	16,000
10. Christian and Missionary Alliance	15,638

Eight of these are of foreign extraction, and four of them function outside the widest orbit of ecumenical fellowship. Isolating the Evangelical-Protestant bodies,<sup>2</sup> it may be noticed that half of them represent the more independent wing of Protestant Christianity. It appears from this and more detailed comparison (Tables III, V) that a major shift in numerical strength is now occurring, from "ecumenical Protestantism" to "independent Protestantism," assuming the growth rate is constant. In other words, indications are that the newer, more independent Protestant movement is outgrowing the more traditional and ecumenical Protestant movement in this country.

#### *Influence from Abroad*

The very considerable number of religious organizations in the Philippines which are "transplanted" from abroad or have foreign connections—one-third—in relation to the number of "home-grown" varieties, likewise exceeds all previous expectations. In terms of membership, also, one-third of all Evangelical-Protestant Christians belong to the organizations which either originated overseas or enjoy official or unofficial relations with similar groups abroad. Many organizations which at first appeared from their Public Records to be fully "domestic" have turned out, on closer examination, to be enjoying regular benefits from overseas in the form of financial

\* Member of the National Council of Churches.

<sup>2</sup> By "Evangelical-Protestant" here is meant those non-Catholic bodies whose beliefs and practices are more or less consistent with the dominant Protestant tradition in the Philippines, thus excluding, e.g., such widely deviant groups as Jehovah's Witnesses and Latter Day Saints.

aid, literature, equipment, or personnel. It becomes evident that many newly organized movements have taken initial courage from the possibility of "foreign aid" through personal or official connections abroad. This is frankly stated in some of the questionnaires and is implicit in others. Relations overseas may therefore be said to be one of the significant factors contributing to the rise and growth of the newer, independent religious groups in the Philippines.

As a case study, this survey of the Philippine religious scene may indicate what is happening in other Asian countries (Japan and Taiwan, for example)—trends being what they are—where the proportion of separate Christian groups to the total Protestant population may be even greater than in this country.

A number of other religious organizations, registered as "domestic corporations," are "indigenous" in the sense that they are relatively free of direct foreign support and control, but "foreign" in the sense that they are "carbon copies" of identical organizations abroad. One might conclude that the tendency to adopt American ways, uncritically, is another significant factor leading to the reception of separate mission agencies from abroad.<sup>3</sup>

Still other "foreign" groups are present in this country only indirectly through other agencies. The "Scripture Union," for example, until recently functioned only through its agent, the Overseas Missionary Fellowship. Some of the entries in the basic Directory give

<sup>3</sup> See Jeremias U. Montemayor, *Ours to Share* (Rex Book Store, Manila, 1966) p. 258f.

no foreign address because none was indicated in the sources. Yet it has since been learned that organizations such as the Holiness Nazarene Church, an offshoot of the well known Church of the Nazarene, and the Maranatha Gospel Fellowship, a split from the Association of Fundamental Baptists, enjoy partial support from interested individuals and congregations abroad. For these reasons any listing of "foreign" groups can be only approximate. On the other side of the "ledger," it may not be proper to consider the United Church of Christ, for example, a "foreign" body, even though it has behind it three of the twelve largest denominations in the United States, because through a series of mergers it has absorbed many indigenous elements into its life.

At least five different groups are completely supported and controlled by Filipinos, yet they originated—and are still based—in Hawaii or California among overseas Filipinos, and only later did they establish branches in this country. Hence we have the extraordinary title, for example, "Filipino Assemblies of the First Born, Philippine Branch, Inc."

#### Post-War Trends

The great majority of mission agencies from abroad are of the "independent" type (82%), with varying degrees of independence. Some are mission boards of independent denominations; others are non-denominational but affiliated with one or more of the independent foreign mission associations; still others are unaffiliated with any denomination or association. They range from the *narrowly ecumenical* to the *exclusively separatist*. There is what might be called a growing spirit of "ecumenism" among the moderately conservative Protestant groups, of an intentionally restricted

kind, of course, because Christian fellowship and cooperative service are, as a matter of policy, conditional upon doctrinal uniformity. This cooperative spirit is evident in the fact that Faith Academy, for example, now serves forty-eight different denominations. It is seen also in the formation, in 1966, of a new "Philippine Council of Fundamental and Evangelical Churches,"<sup>4</sup> and on a world scale in the World Congress on Evangelism, in Berlin, and the Congress on the Church's World-Wide Mission, in Wheaton, Illinois, both held in 1966. This spirit of "ecumenism," as mentioned in an earlier chapter, assumes a broader base of operation at times through functional cooperation in the Philippine Bible Society, for example, and the Interchurch Language School. An unusual manifestation of it on the congregational level is present in the Matutum Christian Church of Polomolok, Cotabato—a federated community church of Dole Pineapple employees and their families, which brings Baptists, Lutherans, Methodists, Christian and Missionary Alliance, and United Church of Christ members together in a single Christian fellowship. If this congregation can successfully resist its present danger of being a "class church," it is a potential model for interdenominational cooperation in the Philippines at the local level.

The Philippine church setting is bound to be affected—indeed has already been affected—by the wider

<sup>4</sup> According to a recent report, however, serious misgivings have arisen among some of the more moderate conservative leaders regarding the apparently negative (anti-NCCF) purpose behind the formation of the new Council. Consideration is now being given to organizing a more inclusive national fellowship structured along the lines of "Evangelical Fellowships" in other countries of the world, which include individuals and congregations as well as denominations and service organizations in their membership. (See Eustaquio Ramientos, "Hands Across the Archipelago," *Christianity Today*, Aug., 1966, p. 45).



ecumenical ripples abroad in such influential denominations as the Lutheran Church—Missouri Synod, the Southern Baptist Convention, and the Church of God (Anderson, Indiana). Perhaps even more significant will be the recent union of the Evangelical United Brethren (a cooperating agency of the UCCP) and The Methodist Church. Repercussions of a recent merger of the Wesleyan Methodist and the Pilgrim Holiness Churches will also be felt in the Philippines, as well as the effect of a recent schism in the Conservative Baptist Church.

Perhaps few, if any of us, hitherto would have expected that eighty per cent of the membership in the Evangelical-Protestant movement in the Philippines is now functioning outside the widest orbit of non-Roman Christian ecumenical fellowship. Whereas this certainly offers a challenge to the National Council of Churches in the Philippines, it by no means measures the full strength of the ecumenical movement in this country, since the largest Christian communion in the NCCP, by far, is the Philippine Independent (Catholic) Church. But it remains true that Evangelical Protestant Christianity, inside and outside the National Council, does not yet equal the numerical strength of the independent Catholic movement taken as a whole. Forty-seven per cent of non-Roman Christians are "independent Catholic," and forty per cent are "Evangelical-Protestant," according to our sources.

In world perspective, the independent Protestant movement is the fastest growing branch of world Christianity, now totalling more than one-third of the numerical strength of Protestantism.<sup>5</sup> With special reference

<sup>5</sup> See *World Christian Handbook* (1962) p. 243; also S. W. Price, "Ecumenical Streams in Protestant Christianity," *Occasional Bulletin* (Apr. 30, 1960) p. 3.

to Pentecostal and Holiness groups, and following the lead of Bishop Leslie Newbigin, Dr. Henry Pitney Van Dusen has spoken of this contemporary development as "the emergence of a new, major expression of Christianity" which, he believes, will become "a permanent principal variant of Christianity."<sup>6</sup> It is now clear, at least, that independent church movements throughout the world receive far less attention from the established denominations than their growth and vitality would seem to warrant.

Results of the present study disclose a tremendous post-War expansion in both membership and personnel among groups representing independent mission agencies from abroad. This tidal wave of new influence, primarily from the United States, is due in part to the shift, since 1938, of the Western home base of the world missionary enterprise from Europe to North America. Whereas, in 1938, only forty per cent of all Protestant missionaries sent abroad were sent from North America, today the percentage is sixty. A more important factor is the rise and expansion of the independent or "faith mission" movement in the United States, stimulated by the fundamentalist-modernist controversy of the 1920's. In 1925, eighty-one per cent of all the missionaries sent abroad from North America represented the denominations cooperating in the ecumenical movement, whereas today only thirty-seven per cent repre-

<sup>6</sup> Van Dusen, "Caribbean Holiday," *Christian Century* (August 17, 1965) p. 947f.; also "The Challenge of the Sects," *Christianity and Crisis* (July 21, 1958) p. 103-106. Cf. Leslie Newbigin, *Household of God* (Friendship Press, N.Y., 1953).

sent such denominations.<sup>7</sup> Charles Ranson looks at this in world perspective in an article titled "Centrifugal Christian Sects"—a term first used by Horton Davies to describe group movements "which are flying away from the center of historic Christianity with increasing momentum and impetus"<sup>8</sup>

The tendency of the newer "sects" and the non-denominational and fundamentalist groups has been to recruit missionaries and send them out, without regard either to the existence of indigenous churches or to the traditions of missionary comity in the countries to which they go . . . This concern is accentuated by the methods of the "sects," which appear, in many cases, to concentrate their activities upon established Christian communities rather than the unevangelized masses. One method which is widely employed by sectarian missionary agencies is the establishment of Bible Schools or training centers for indigenous Christians.<sup>9</sup>

These training schools attract students from the established Churches by the offer of generous scholarships. "The instruction offered tends to be polemical and divisive," Dr Ranson continues, "and the obvious intention is . . . to introduce 'sound' doctrine among the existing churches. There has been a proliferation of such institutions in most younger church areas . . . since the end of the Second World War." In the Philippines

<sup>7</sup> According to the statistical report of the Missionary Research Library, in 1960, there were 42,250 Protestant foreign missionaries throughout the world. 28,000 of these were sent from North America, a figure which has more than doubled since 1945. 63% of all North American missionaries represented agencies outside the Division of Overseas Ministries of the National Council of Churches. The number of foreign missionaries from North America representing agencies outside the National Council increased by 167.3% between 1952 and 1960. (*North American Protestant Foreign Mission Agencies*, Missionary Research Library, N.Y., 1960).

<sup>8</sup> C. W. Ranson, "Centrifugal Christian Sects," *Religion in Life* Vol. 25, (1955-1956) p. 350.

<sup>9</sup> *Ibid.*, p. 355f.

there are presently at least sixty-four Bible-training schools sponsored by as many as thirty-four different denominations or agencies.<sup>10</sup>

But the pioneering "sects" have also helped to expose some of the inadequacies of the established Churches and mission agencies which are pleased to call themselves "ecumenical."

. . . the historic missions have largely lost their mobility, and are bogged down within a framework of interchurch relationships in which both the impulse and the freedom to pioneer have been all but lost . . . The lost initiative has, in many cases, passed to the "sects"; uninhibited by theories regarding relationships with the established younger churches, they take their opportunities where they find them.<sup>11</sup>

Evidence in the Philippines of this shifting of the weight in the Protestant missionary enterprise away from the older and more ecumenical bodies toward the newer and more independent groups appears in the fact that eighty-four per cent of all Protestant missionaries in this country represent independent mission agencies from abroad, mainly from North America but also from the British Commonwealth, whereas prior to the Second World War only twenty-five per cent represented such agencies.<sup>12</sup> Statistics on overseas personnel do not, by any means, measure the full strength of "ecumenical" or of "independent" Protestant forces. The other denominational boards and commissions, as is now fairly

<sup>10</sup> See Appendix C for list of Bible Schools and their sponsoring agencies, in the Philippines.

<sup>11</sup> *Ibid.*, p. 357f.

<sup>12</sup> This more than parallels the Latin American situation where it is reported that 75 per cent of all mission work today is carried on by the newer, independent mission agencies. For further discussion of the Protestant missionary forces in the Philippines, see D. J. Elwood, "Varieties of Christianity in the Philippines," in *Studies in Philippine Church History*, ed. by Gerald H. Anderson (Cornell University Press, 1968).



to the growth of this denomination in the Philippines is the emphasis on "front line" Filipino leadership and the establishing of strong Bible Schools for the training of national leaders.<sup>46</sup>

Sometimes the same factors encourage and at other times discourage growth, especially such factors as assistance from abroad and proselytism in evangelism. Some groups flourish under the aegis of "nationalism," whereas others flounder, or grow best under another aegis: "Americanism." Again, an "intellectualized" gospel designed for the educated has little appeal to the unlettered masses, as Dr. Jocano's study reveals.<sup>47</sup> "Sects are the refuges for the emotionally starved," says Elmer T. Clark in his study of the "small sects" in America.<sup>48</sup> In other words, there are many variables influencing the pattern of denominational growth.

Geography and ecology become particularly important when we consider the relative isolation of some Filipinos from others due to geographical, linguistic, and cultural regionalism and ethnocentrism. Although this is a diminishing factor as the Philippines changes slowly from an agrarian to an industrial society, it still contributes significantly to the rise and growth of separate religious movements in the archipelago. One of the first impressions that comes from an initial perusal of the questionnaire data is that many religious groups simply do not know of the existence elsewhere in the country of very similar groups, or else they are not aware

<sup>46</sup> We may look forward to the forthcoming report of a study of the Foursquare Gospel Church, begun in 1966 by Jim Montgomery of Philippine Crusades.

<sup>47</sup> Jocano, *loc. cit.*

<sup>48</sup> E. T. Clark, *The Small Sects in America* (Abingdon, Revised Edition, 1948), p. 220.

of the similarities. One feels that a service could be rendered by simply bringing them into some kind of contact with one another and encouraging a process of dialogue and mutual interpretation. Doubtless ethnic distinctions, and religious differences based on them, will tend to become less important with increasing urbanization. Agaton Pal, in his study of the aspirations of rural people in Negros Oriental, has observed that the barrio people are intolerant at the appearance of the first Protestant "sect" but more tolerant toward the second.<sup>49</sup> The development from a "closed society" to a more "open society" not only makes religious differences seem increasingly less important, but also renders certain traditional beliefs and practices dysfunctional.

There is little obvious shift, as yet, from one denomination to another due to social mobility, nor is there significant return to the Roman Catholic Church even though it is still, by far, the dominant and most prestigious of religious bodies. Some movement upward from the Philippine Independent Church to the Roman Catholic Church is observable as members leave the lower-income brackets; others shift to an American-style denomination as symbolic of their new social status. Urbanization contributes in its own way to the expansion of the newer and more independent religious group movements. The rural migrant in the city, as mentioned earlier, is often attracted to "sectarian" movements because they provide a link with his rural past and thereby cushion him against "culture shock." In a study of "Socio-Economic Factors and American Fundamentalism," Everett Perry has made the important observation that one "reason people of wealth adhere to fundamentalism

<sup>49</sup> Agaton Pal, *Resources, Levels of Living, and Aspirations of Rural Households in Negros Oriental* (University of the Philippines, 1963), p. 18f.

is that their mobility up the economic scale is not matched by a concomitant mobility up the cultural scale, thus dislocating the usual relationship between wealth and level of education."<sup>50</sup>

It has been hypothesized that Filipinos in the cities who embrace Protestantism are, by and large, those who desire social change—that is, the emerging middle class—whereas the aristocratic families tend to remain loyal to the Spanish Catholic tradition.<sup>51</sup> If so, it may be said that Protestant Christianity has offered the Filipino an opportunity to participate in desired social change and at the same time remain loyal to the Christian religion. Most of the older Protestant denominations, at any rate, tend to identify largely with the emerging middle class, which partly explains the plateau on which they are now resting in terms of membership increase. A recent informal study of Pasig, in greater Manila, supervised by the Research Department of the National Council of Churches in the Philippines, discloses the fact that the newer sectarian Protestant groups, which tend to affirm and guard values held by the less educated laboring class, are multiplying around the United Church of Christ congregation in that area. The latter's growth is now virtually stagnant, although it was for many years the only Protestant congregation in the Pasig area. Studies elsewhere have also shown that established Churches tend to foster congenial middle-class values.

The transition from rejected "sect" to accepted "denomination," and from an attitude of "conflict" to one of "accommodation" to society—so familiar on the American scene—is not yet evident on a large scale in the Philippines, perhaps because "religious pluralism" has

<sup>50</sup> *Review of Religious Research*, Vol. I (1950), pp. 59f.

<sup>51</sup> Richard P. Poethig, "The Church in Manila" (NCCP research study now in progress).

not yet become a self-conscious principle of operation. The "church/sect" distinction common in Europe is perhaps more applicable to the Philippines at this stage than it is to the more consciously pluralistic society in the United States. There is in this country—as also in other Asian countries of Christian missionary influence—the parallel development of indigenous "sects," as deviations from the dominant "faith," alongside foreign "denominations" which, when transplanted to the Philippines, constitute a phenomenon still somewhat alien to the national culture as a whole. Filipinos who are more amenable to American influence may be expected to adhere to one of the "denominations" transplanted from abroad, whereas Filipinos who are more nationalistic in spirit may be expected to attach themselves to one of the indigenous "sects."

#### Summary of Growth Factors

A number of factors have been discussed in this chapter which condition the growth of religious movements in this country, most of which tend to facilitate the expansion of the newer, independent groups. These factors include the following, in summary:

First, "the routinization of the charisma," or the process by which "the first fine careless rapture" of a newly found faith is lost, unless revitalized, by the coming of the "third generation." Historically, Philippine Protestantism is now in the middle period of its third generation.

Second, official or personal contacts overseas and the possibility of foreign assistance in the form of subsidy, literature, equipment, or personnel, as part of a generally remarkable receptivity on the part of Filipinos to "things American."



Third, interpersonal conflict contributing to the proliferation of splinter-movements, enlarged at times by the hypersensitivity trait in the Filipino personality.

Fourth, the degree of indigenoussness, that is, orientation to Philippine Christian traditions, but especially in the popular sense of the term as relative freedom from direct foreign control or influence.

Fifth, church leadership patterns, whether democratic or autocratic, and whether charismatic or routinized.

Sixth, evangelistic strategy, whether overtly or covertly proselytizing, and whether stress falls on personal conversion or growth by natural family increase.

Seventh, appeal to the lower-income and less literate segment of the society, as the "underprivileged" and "disinherited" are attracted particularly to movements which promise other-worldly rewards that compensate for what they believe to be their "fate" in this world.

Eighth, nationalism and nativism, partly in reaction to the external Western form of much Philippine Christianity, and partly rooted in the lingering anti-Roman Catholic bias which derives from the distant memory of the oppressive rule by the Spanish friars.

Ninth, geographical, linguistic, and cultural regionalism, ethnocentrism, and the consequent relative isolation of some Filipinos from others.

Tenth, the principle of "religious pluralism" guaranteed by the Philippine Constitution: "The free exercise and enjoyment of religious profession and worship, without any discrimination or preference, shall forever be allowed."<sup>52</sup>

<sup>52</sup> Philippine Constitution, Article II, Paragraph 7.

Eleventh, the shift, after 1938, of the major Western home base of the world missionary enterprise from Europe to North America, facilitating the post-War expansion of American mission agencies in this country.

Twelfth, the expansion of the independent or "faith mission" movement in the United States, stimulated by the fundamentalist-modernist controversy of the 1920's.

Thirteenth, the lack of a clearly understood and commonly accepted rationale for mission behind the more ecumenical endeavor, to replace the older and now less adequate theology of mission which gave initial impetus to the world missionary enterprise of the nineteenth century.

Fourteenth, urbanization, interpreted not only as migration to the cities but also as the total impact of urban culture upon the traditional way of life. Sect-groups provide for the migrant a meaningful link with his rural past.

Not yet specifically mentioned in this chapter are certain other factors which in the past have facilitated the growth particularly of the newer independent movements in the Philippines, such as the following.

Fifteenth, the influence of American sectarianism over sixty-nine years of "occupation" and "partnership."

Sixteenth, the understandable tendency of many Filipinos to be non-discriminating with reference to Protestant group movements from the West—regarding all as of equal merit—contributes significantly to the shift from the more traditional denominations to the newer and more independent groups.

Seventeenth, the Filipino's continuing search for cultural identity. Other studies of religious group move-

ments have also shown that new religious groups thrive where people feel uncertain of their own culture, yet are unable to take over fully the culture with which they have contact.<sup>53</sup>

Eighteenth, the breakdown of the 1901 Protestant "Comity Agreement" following the Second World War, due partly to the population shift and partly to the fact that many of the newer mission agencies from abroad, and some of the older ones, felt no obligation to observe it.

Nineteenth, the spiritual vacuum following in the aftermath of World War II, leading to the desire to experiment with new and untried versions of Christianity.

Twentieth, the Chinese Communist revolution played an unexpected role in the growth of the newer movements due to the fact that many Protestant mission agencies, once active on the China mainland and forced to evacuate, transferred their work to countries with Chinese minorities, such as the Philippines.

Twenty-first, World War II itself also played an unintended role, not only in the sense that a correlation has been found between social crises and the rise and growth of religious group movements, but also to some extent through the presence of American "G.I.'s" and chaplains some of whom have since helped to organize independent evangelistic and service agencies with the aid of interested persons and groups from abroad.

#### Summary of General Conclusions and Impressions

First, there are probably more separately organized religious groups of greater or lesser Christian orienta-

<sup>53</sup> See Liston Pope, *Millhands and Preachers* (Yale, 1942), p. 136.

tion in the Philippines than in any other Asian country, partly because of the phenomenon of Philippine "folk-Christianity," which has flourished without any noticeable influence from the major religions of Asia, and partly because of the remarkable openness of Filipinos to American Protestant movements.

Second, the post-war growth among independent denominations at work in the Philippines is significant in comparison to the growth of the more traditional Protestant denominations.

Third, the great majority of mission agencies from abroad are of the independent wing of Protestantism, or at least do not represent Protestant ecumenism in its wider sense.

Fourth, as a case study this survey of the Philippine religious scene indicates what in all probability is happening in other Asian countries (Japan and Taiwan, for example)—trends being what they are—where the proportion of separate Christian groups to the total Protestant population may be even greater than in this country.

Fifth, as implied above, there is a significant number of newly created movements which are rooted in the Christian culture of the Philippines, with no apparent direct influence from the outside.

Sixth, the majority of the indigenous organizations are nationalistic and/or nativistic in character.

Seventh, many of the indigenous movements result more from schism based on interpersonal conflict or from social protest than from doctrinal deviation or rediscovery of Biblical truth.



Eighth, it appears that the degree of indigenization, combined with other variables—such as the appeal to the less literate segment of society—contributes significantly to the growth of religious movements in this country. Further study of the complexity of growth factors in Philippine churches is needed before more specific conclusions can be drawn.

Ninth, the "church/sect" distinction common in Europe is probably more applicable to the Philippine setting at this stage than the "sect-to-denomination" transition familiar in the United States, because the principle of "religious pluralism" is still somewhat unrealized as a social practice in a country in which a single "faith" claims at least the nominal loyalty of more than eighty per cent of the people.

Tenth, although not many of the independent Protestant groups are numerically significant or influential, in themselves, taken together as a movement they clearly constitute a major "third force" in non-Roman Christianity in the Philippines, alongside the "ecumenical Protestant" and "independent Catholic" movements.

Eleventh, if it is true that there is strength in unity, and if unity is one of the distinguishing marks of Christ's church universal—as Christian doctrine has always taught—then the findings of this report would seem to argue rather strongly in favor of a process of wider inter-Protestant dialogue and mutual interpretation. A world of increasingly secular forces can all too easily ignore and bypass a fragmented church. It may well be that the Churches will finally rediscover their unity only as together they are able to recover the lost meaning of the church in society, for Western secularism is breaking into Asian society in ways that Christianity

hitherto has not been able to penetrate. The challenge before the Protestant Christian community in this country is not whether and how soon it can become a majority movement, but whether and how soon it can become a more truly representative and committed minority in a Catholic country, continuing and expanding its role as a reforming and liberalizing agent.

Twelfth, it does not yet appear that there is any significant loss of interest in religion, as such, among Filipinos, as evidenced by the fact that ninety new religious organizations and societies registered for incorporation within the relatively short period of two years, between March, 1965 and March, 1967. Four centuries of predominantly Christian orientation in Philippine history renders it unlikely too that interest in Christianity, in particular, will decline in the foreseeable future because even new and untried versions of Christianity are still looked upon as ways of maintaining a measure of continuity with the past. It remains to be seen to what extent a growing anti-Americanism among younger Filipino intellectuals may affect the future reception of American sectarian movements and their missionaries.

Thirteenth, the comprehensive nature of this study makes it preliminary to many possible avenues of further research. It would be possible, for example, to select one of the five provinces in which the greatest variety of religious organizations have their central headquarters and do a cross-section study of group differentiation within Philippine Christianity. A similar study could be made of a town like Pagadian, Zamboanga del Sur which has twenty-eight different varieties of Christian groups—half of them indigenous, and half of them foreign in origin.

Another possibility would be a comparative study of two foreign groups—a pre-War organization and a similar post-War organization—to discover the growth pattern and the degree and nature of indigenization. Again, one might select a classified grouping of several similar organizations, such as Pentecostals, Baptists, Independent Catholics, or Spiritists, and compare the similarities and differences among the separate organizations within the grouping. In the Independent Catholic grouping it would be especially interesting to measure the extent of accommodation and innovation in relation to Philippine Christian traditions. A depth-study of a particular indigenous movement, such as the expanding “Christian Settlement Association”—a Philippine version of the Chinese “Little Flock”—could be valuable as it registers the little known fact of Chinese Christian influence in the Philippines. Finally, further inquiry might be made into the social functions of the newer religious movements in Philippine society in relation to the social functions of traditional religion—both pre-Christian and folk-Christian.

## CHAPTER IV

# ALPHABETICAL/CHRONOLOGICAL DIRECTORY OF CHRISTIAN AND OTHER RELIGIOUS ORGANIZATIONS AND AGENCIES AT WORK IN THE PHILIPPINES

INCLUDED BELOW is the name and address in the Philippines, the overseas address of organizations having a foreign counterpart, and the year work began in the Philippines or—when not known—the date of registration.

1. ADVENT CHRISTIAN CHURCH 1954\*  
Lagonglong, Misamis Oriental  
AMERICAN ADVENT MISSION SOCIETY  
1339 Saint Julian St.  
Charlotte, North Carolina, 28205  
U.S.A.
2. AGLIPAY MEMORIAL CHURCH (INDEPENDENT) 1960  
Aritao, Nueva Vizcaya
3. AGRICULTURAL MISSIONS 1931  
c/o National Council of Churches  
in the Philippines  
941 Epifanio de los Santos Avenue  
Quezon City  
NATIONAL COUNCIL OF CHURCHES  
IN THE U.S.A.  
475 Riverside Drive  
New York, New York, 10027  
U.S.A.

\* Year work began in the Philippines, or date of registration.



4. ALAPH DIVINE TEMPLE (CATOLICO FILIPINO) n. d.\*\*  
 Colonia Divina VI  
 Sagay, Negros Occidental
5. A. A. ALLEN REVIVALS 1966  
 c/o Rev. Wayne E. Daniels  
 Lauan and Molave Streets, Quirnio District  
 Project III, Quezon City  
 Miracle Valley  
 Arizona, U.S.A.
6. ALPHA AND OMEGA CHRISTIAN CHURCH 1966  
 Dingras, Ilocos Norte  
 ALPHA AND OMEGA CHRISTIAN  
 CHURCH AND BIBLE SCHOOL  
 96-171 Kam Highway  
 Pearl City, Honolulu, Hawaii  
 U.S.A.
7. ALPHA AND OMEGA 1962  
 Cagbatang, Cataingan, Masbate
8. AMBASSADORS FOR CHRIST 1964  
 c/o Felipe Garia  
 Ozamis City
9. ANCHOR BAY EVANGELISTIC ASSOCIATION 1955  
 OF THE PHILIPPINES  
 Toculan, Kabacan, Cotabato  
 Box 188, New Baltimore, Michigan  
 U.S.A.
10. APOSTOLIC CHURCH OF GOD 1963  
 Initao, Misamis Oriental

\*\* Date not given or not known.

11. APOSTOLIC FAITH MISSIONS (PHILIPPINES) 1963  
 c/o Rev. Harry A. Lorenzo  
 Cabanatuan City  
 Northwest Sixth and Burnside  
 Portland 9, Oregon, U.S.A.
12. ASIAN EVANGELISTS COMMISSION 1963  
 P. O. Box 2799, Manila
13. ASOCIACION DE SAGRADA FAMILIA 1959  
 (ASSOCIATION OF THE HOLY FAMILY)  
 Poblacion Salcedo  
 Ilocos Sur
14. ASSEMBLY OF GOD UNIVERSAL 1959  
 Pagadian, Zamboanga del Sur
15. ASSEMBLIES OF CHRISTIANS 1956  
 Rosales, Pangasinan
16. ASSEMBLIES OF GOD, PHILIPPINE 1940  
 GENERAL COUNCIL  
 1303 General Luna  
 Ermita, Manila  
 1445 Boonville Avenue  
 Springfield, Missouri, 65802  
 U.S.A.
17. ASSEMBLIES OF THE LORD JESUS CHRIST 1948  
 108 Liwaliwan, Lerma  
 Caloocan City  
 CHURCH OF OUR LORD JESUS CHRIST  
 OF THE APOSTOLIC FAITH  
 112-118 East 125th Street  
 New York, New York, 10035  
 U.S.A.

18. ASSOCIATION OF BAPTIST CHURCHES 1965  
IN LUZON, VISAYAS AND MINDANAO  
1301 Leon Guinto, Sr. Street  
Ermita, Manila
19. ASSOCIATION OF CHRISTIAN SCHOOLS 1946  
AND COLLEGES  
941 Epifanio de los Santos Avenue  
Quezon City
20. ASSOCIATION OF FUNDAMENTAL BAPTIST 1928  
CHURCHES IN THE PHILIPPINES  
("DOANE BAPTISTS")\*  
P. O. Box 2800, Manila
- ASSOCIATION OF BAPTISTS FOR  
WORLD EVANGELISM  
(REGULAR BAPTIST CHURCH)  
1304 Schaff Building  
1505 Race Street  
Philadelphia, Pennsylvania, 19102  
U.S.A.
21. BACK TO THE BIBLE BROADCAST 1948  
P. O. Box 1750, Manila
- GOOD NEWS BROADCASTING ASSOCIATION  
P. O. Box 233  
Lincoln, Nebraska 68501, U.S.A.
22. BANAL NA IGLESIA NG DIOS KAY KRISTO JESUS 1953  
(HOLY CHURCH OF GOD IN CHRIST JESUS)  
2868 Int. 10, Tabunting  
Sta. Cruz, Rizal Avenue Ext., Manila

\* The nickname "Doane" is attached for purposes of identification because some people know the group only by this name. This same procedure will be followed in other such entries.

23. BANAL NA PAMAHALAAN NG KATAASTAASANG 1951  
AMANG BATHALA NA DIOS NA BUGAY  
(HOLY GOVERNMENT OF THE MOST HIGH  
FATHER OF THE LIVING GOD)  
c/o Eustaquio de Guzman  
Sta. Barbara, San Antonio  
Nueva Ecija
24. BAPTIST BIBLE FELLOWSHIP OF THE PHILIPPINES 1952  
3970 Sociego Street (P. O. Box 2395)  
Manila  
P. O. Box 106  
Springfield, Missouri, U.S.A.
25. BAPTIST GENERAL CONFERENCE OF 1953  
THE PHILIPPINES  
c/o Baptist Bible School  
San Remegio, Cebu  
BAPTIST GENERAL CONFERENCE  
OF AMERICA  
5750 North Ashland Avenue  
Chicago, Ill., 60626, U.S.A.
26. ANG BATHALA NG DAIGDIG ASOSASYON 1952  
(THE GOD OF THE WORLD ASSOCIATION)  
921 Int. 5 Asuncion Street  
Tondo, Manila
27. BATHALA (INANG MAHIWAGA) 1948  
(GOD, MYSTERIOUS MOTHER)  
Mambangan, San Leonardo  
Nueva Ecija
28. BELIEVERS IN CHRIST 1957  
3256 Barrio Obrero  
Tondo, Manila



80 *Directory of Organizations and Agencies*

29. BELIEVERS IN GOD THE FATHER ASSOCIATION, INC. (HOLY GOVERNMENT) (FATHER OF THE LIVING GOD) 1953  
Canlaon, Negros Oriental
30. BEREAN MISSION 1953  
P. O. Box 792, Manila  
3536 Russel Blvd.  
St. Louis, Missouri, 63104, U.S.A.
31. BETHANY HOME (ORPHANAGE) 1957  
Talakag, Bukidnon  
Box 3956, Brighton Station  
Rochester, New York, 14610  
U.S.A.
32. BIBLE BAPTIST CHURCH 1948  
Nueve de Febrero and Dr. Castañeda Sts.  
Mandaluyong, Rizal  
INDEPENDENT BIBLE BAPTIST MISSIONS  
3170 South Broadway  
Englewood, Colorado
33. BIBLE PROTESTANT MISSION 1938  
c/o Rev. Howard Powell, Baguio City  
141 W. Harmony St.  
Penns Grove, Penna., U.S.A.
34. BISHOP'S CHURCH (AGLIPAYAN) 1950  
Umingan, Pangasinan
35. CALVARY TEMPLE EVANGELISTIC ASSOCIATION 1962  
Angeles, Pampanga
36. CAMPUS CRUSADE FOR CHRIST, INTERNATIONAL 1965  
21-F South Avenue, Quezon City  
Quezon City  
Arrowhead Springs  
San Bernardino, California, U.S.A.

*Directory of Organizations and Agencies* 81

37. CATHOLIC TEMPLE OF GOD 1966  
Langtad, Naga, Cebu
38. CHILD EVANGELISM FELLOWSHIP, INTERNATIONAL 1952  
P. O. Box 1205, Manila  
P. O. Box 1156  
Grand Rapids, Michigan, 49501, U.S.A.
39. THE CHILDREN OF GOD 1965  
Doña Filomena Subdivision  
Santolan Road, San Juan, Rizal
40. CHILDREN'S MISSION 1964  
c/o Rev. Evangelista Siodora  
P. O. Box 3349, Manila
41. CHINESE CHRISTIAN GOSPEL CENTER 1931  
("LITTLE FLOCK")  
Soler St. Sta. Cruz, Manila
42. CHINESE EVANGELISTIC ASSOCIATION 1966  
2nd Floor, Torimar Bldg.  
1262 Claro M. Recto St., Manila
43. CHRIST CHURCH OF PERFECTION 1942  
1665 M. Hizon  
Sta. Cruz, Manila
44. CHRIST EVANGELISTIC ASSOCIATION 1966  
c/o Rev. Vicente S. Dumanon, O. S. L.  
Nasipit, Agusan
45. CHRIST FOR GREATER MANILA 1961  
c/o Mr. Will Bruce  
989 Fermin St.  
Malate, Manila
46. CHRIST JESUS' HOLY CHURCH 1958  
Sta. Maria, Pangasinan

82 *Directory of Organizations and Agencies*

47. CHRIST MISSION FOR UNFORTUNATES 1959  
Buenavista, Agusan
48. CHRISTHEOCRACY 1954  
160 Int. 29 Solis  
Tondo, Manila
49. CHRISTIAN CATHOLIC CHURCH 1947  
(EVANGELICAL) OF THE PHILIPPINES  
P. O. Box 7, Ormoc City  
  
Dowie Memorial Drive  
Zion, Illinois 60099, U.S.A.
50. CHRISTIAN CHURCH ASSEMBLY HALL 1961  
(PLYMOUTH BRETHREN)  
Juan Luna St., Manila
51. CHRISTIAN CHURCH OF NORTH 1964  
AMERICA  
c/o Rev. Gerald Knoch, Dagupan City  
  
211 Shady Ave.  
Pittsburgh, Pennsylvania, 15206, U.S.A.
52. CHRISTIAN ECUMENICAL FAITH OF 1966  
THE PHILIPPINES  
104-G Lopez-Jaena Street  
La Paz, Iloilo City
53. CHRISTIAN EVANGELICAL MISSION 1956  
Corner Jacinto and Ponce Gomez Streets  
Davao City  
  
MIDWEST EVANGELISTIC ASSOCIATION  
Watertown, South Dakota, U.S.A.
54. CHRISTIAN GARDEN MISSION SOCIETY 1966  
c/o Pablo S. Antonio, Caloocan City

*Directory of Organizations and Agencies* 83

55. CHRISTIAN GOSPEL AND TRUTH FOUNDATION 1966  
c/o Alejandro G. Beltran  
1175 Consuelo St., Manila
56. CHRISTIAN LAYMEN'S EVANGELISTIC CRUSADE 1966  
949 E. de los Santos Avenue  
Quezon City
57. CHRISTIAN LITERATURE CRUSADE 1958  
P. O. Box 513, Manila  
  
701 Pennsylvania Avenue  
Fort Washington, Pennsylvania, 19034  
U.S.A.
58. CHRISTIAN MISSION IN THE FAR EAST 1946  
P. O. Box 3076  
74 Leyte, Singalong, Manila
59. CHRISTIAN MISSIONS IN THE PHILIPPINES 1922  
San Juan, Rizal  
P. O. Box 2380, Manila  
  
CHRISTIAN MISSIONS IN MANY LANDS  
(PLYMOUTH BRETHREN)  
16 Hudson St.  
New York, New York, 10013, U.S.A.
60. CHRISTIAN AND MISSIONARY ALLIANCE 1902  
CHURCHES OF THE PHILIPPINES  
P. O. Box 127, Zamboanga City  
  
260 W. 44th Street  
New York, New York, 10036, U.S.A.
61. CHRISTIAN NATIONALS' EVANGELISM COMMISSION 1943  
(P. O. Box 3349, Manila)  
Silang, Cavite



- 321 Bradley Avenue  
San Jose, California, U.S.A.
62. CHRISTIAN REFORMED CHURCH n.d.  
P. O. Box 100, Bacolod City  
2850 Kalamazoo Ave., S. E.  
Grand Rapids, Michigan, 49508, U.S.A.
63. CHRISTIAN SETTLEMENT ASSOCIATION 1945  
(CRISTOHANON)  
Barrio Maular, Aloran  
Misamis Oriental
64. THE CHRISTIAN TRANSLATORS FELLOWSHIP 1966  
c/o Antonio Ormeo  
Box 4174, Manila  
887 Clements Bridge Road  
Barrington, New Jersey  
U.S.A.
65. CHRISTIAN UNION FOR TRUE KNOWLEDGE AND SPIRITUAL LIVING 1950  
Dagupan City
66. CHURCH, THE BODY OF CHRIST 1966  
Pagadian, Zamboanga del Sur
67. CHURCH BODY OF GOD JESUS 1948  
Solano, Nueva Vizcaya
68. CHURCH OF CHRIST OF BALICBALIC 1961  
916 Cebu Street  
Sampaloc, Manila
69. CHURCH OF CHRIST (PILIPINO MOVEMENT) 1961  
c/o Brother Severino C. Santos  
Zamboanga City

70. CHURCH OF CHRIST (ROMAN 16:16) 1953  
Bethany District  
Tagaytay City
71. CHURCH OF CHRIST, SCIENTIST 1901  
1560 Leon Guinto Sr., Street, Manila  
107 Falmouth Street  
Boston, Massachusetts, 02115, U.S.A.
72. CHURCH OF CHRIST 1928  
Philippine Bible College  
P. O. Box 114, Baguio City  
INGLEWOOD CHURCH OF CHRIST  
323 So. Eucalyptus  
Inglewood, California, U.S.A.
73. CHURCH OF CHRIST (NEW TESTAMENT) 1966  
IN THE PHILIPPINES  
c/o Victorio R. Tibayan  
106 Liwaliwan, Caloocan City
74. CHURCH OF CHRIST (MATT. 16:18) 1949  
IN THE PHILIPPINES  
1050 Tayabas Street  
Tondo, Manila
75. CHURCHES OF CHRIST OF THE 1961  
APOSTOLIC FAITH  
137 General San Miguel  
Caloocan City
76. CHURCHES OF CHRIST, PHILIPPINE MISSION 1924  
("WOLFE GROUP")  
34-B Cruzada (P. O. Box 2774), Manila  
CHURCHES OF CHRIST  
Oak and Emma Streets  
West Frankfort, Illinois, U.S.A.

77. CHURCH OF CHRIST SINCE PENTECOST 1965  
IN THE PHILIPPINES  
Binalonan, Pangasinan
78. CHURCH OF CHRIST (WORLD WIDE) 1957  
75 Mendoza (P. O. Box 2635)..  
San Francisco del Monte, Quezon City
- CHURCHES OF CHRIST  
1113 Eighth Ave.  
Nashville 4, Tennessee, U.S.A.
79. CHURCH OF FULLFILLMENT 1950  
c/o Juan E. Orara, Makati, Rizal
80. CHURCH OF GOD 1962  
Carmen, Zaragosa, Pangasinan
81. CHURCH OF GOD, FIRST 1963  
Marulas, Valenzuela, Bulacan
- CHURCH OF GOD (ANDERSON, INDIANA),  
FOREIGN MISSION BOARD OF THE  
Box 2498  
Anderson, Indiana, U.S.A.
82. CHURCH OF GOD (ACT: 20:28) 1960  
Guihulngan, Negros Oriental
83. CHURCH OF GOD (ABRAHAMIC FAITH) 1961  
San Nicolas, Pangasinan
- CUURCH OF GOD, GENERAL CONFERENCE  
Box 231, Oregon, Illinois, U.S.A.
84. CHURCH OF GOD (CATHOLIC AND APOSTOLIC 1957  
AGLIPAYAN MEMORIAL)  
Bansud, Oriental Mindoro
85. CHURCH OF GOD (CHINESE) n. d.  
Juan Luna Street, Manila

86. CHURCH OF GOD CHRIST BUILDETH, THE 1966  
c/o Gregorio G. Santiago  
Cabanatuan City
87. CHURCH OF GOD, THE (ECONOMIC 1957  
PRODUCTION AND BROTHERHOOD)  
Kiara, Maramag, Bukidnon
88. CHURCH OF GOD, (IGLESIA NG DIOS) 1956  
2555 M. Natividad Street, Manila
89. CHURCH OF GOD IN CHRIST JESUS, 1936  
THE PILLAR AND GROUND OF THE TRUTH  
c/o Calle P. Victor, Rizal City
90. CHURCH OF GOD OF PROPHECY 1960  
San Esteban, Ilocos Sur
- Bible Place  
Cleveland, Tennessee, 37321, U.S.A.
91. CHURCH OF GOD (SEVENTH DAY), n.d.  
GENERAL CONFERENCE\*  
990 W. 10th Ave.  
Junction City, Oregon  
U.S.A.
92. CHURCH OF GOD (UNIVERSAL) 1960  
Bacolod City
93. CHURCH OF THE HOLY TRINITY 1952  
793 Martires Street  
Cebu City
94. CHURCH OF JESUS CHRIST OF LATTER 1961  
DAY SAINTS ("MORMONS")  
2680-C Taft Avenue Extension  
Pasay City

\* No address given or known.



- 47-East South Temple Street  
Salt Lake City 1, Utah, U.S.A.
95. CHURCH OF THE LIVING CHRIST 1960  
(UNITED EVANGELICALS)  
Amparo, Caloocan City
96. CHURCH OF THE LIVING GOD 1956  
Angeles, Pampanga  
4355 Washington Blvd.  
St. Louis 8, Missouri, U.S.A.  
U.S.A.
97. CHURCH OF THE LIVING GOD REVIVAL 1966  
FELLOWSHIP  
Tuguegarao, Cagayan  
(P. O. Box 121, Tuguegarao, Cagayan)
98. CHURCH OF OUR LORD GOD JESUS CHRIST 1866  
c/o Rev. S. S. Rigor, Sr.  
504 Mariano V. de los Santos  
Sampaloc, Manila
99. CHURCH OF THE THREE PERSONS, 1962  
OLD AND NEW TESTAMENT  
Polopangyan, Toboso  
Negros Occidental
100. CHURCH OF THE NAZARENE, GENERAL BOARD 1942  
P. O. Box 14, Baguio City  
601 The Paseo, Box 6076  
Kansas City 10, Missouri, U.S.A.
101. CHURCH WORLD SERVICE 1946  
c/o National Council of Churches  
in the Philippines  
941 Epifanio de los Santos Ave., Quezon City

- National Council of Churches in the U.S.A.  
475 Riverside Drive  
New York, New York, 10027, U.S.A.
102. COE FOUNDATION IN THE PHILIPPINES 1962  
c/o Rev. M. C. Suarez  
Calbayog City  
THE COE FOUNDATION  
Box 8538  
Dallas 16, Texas, U.S.A.
103. COMMITTEE ON WORLD LITERACY AND 1946  
CHRISTIAN LITERATURE (Lit-Lit)  
c/o National Council of Churches  
in the Philippines  
941 Epifanio de los Santos Avenue  
Quezon City  
NATIONAL COUNCIL OF CHURCHES  
475 Riverside Drive  
N.Y., N.Y., 10027, U.S.A.
104. CONGREGATIONAL CHURCHES OF 1962  
THE PHILIPPINES  
Mayapa, Calamba, Laguna
105. CONSERVATIVE BAPTIST ASSOCIATION 1958  
OF THE PHILIPPINES  
P. O. Box 1882, Manila  
P. O. Box 5, Wheaton, Illinois 60187  
U.S.A.
106. CONVENTION OF PHILIPPINE BAPTIST CHURCHES 1900  
P.O. Box 231, Iloilo City  
AMERICAN BAPTIST FOREIGN  
MISSION SOCIETY  
Valley Forge, Pennsylvania 19481  
U.S.A.

107. CRISTIANONOG IGLESIA NG DIOS (IGLESIA  
ITINAYO NG DIOS) CHRISTIAN CHURCH OF  
GOD, CHURCH ESTABLISHED BY GOD)  
901 Gen. Valdez, Caloocan City 1956
108. CRUSADERS OF THE DIVINE  
CHURCH OF CHRIST 1955  
Nibaliw West, San Fabian  
Pangasinan
109. DIVINE FILIPINO CATHOLIC CHURCH 1954  
c/o Bishop Arturo Del Rosario  
Valenzuela, Bulacan
110. DIVINE REASON ASSOCIATION 1960  
619 Pacheco, Tondo, Manila
111. DIVINE TRINITY OF JESUS 1962  
(CATHOLIC CHURCH)  
Bayugan III, San Francisco, Agusan
112. DIVINE TRINITY RELIGION 1965  
c/o Mr. Magdaleno Macasarte  
Buenavista, Agusan
113. DIVINE WORKS, THE 1955  
Tanza, Iloilo City
114. DOWNTOWN MANILA GIDEONS 1964  
(INTERNATIONAL)  
2100 Rizal Avenue, Manila
115. ECCLESIA OF THE HOLY SPIRIT 1958  
Aloran, Misamis Occidental
116. ECCLESIAE DEI (IGLESIA NG DIOS) 1957  
(CHURCH OF GOD)  
c/o Jose Zaplan  
(P. O. Box 1732, Manila)  
901 Gen. Valdes, Caloocan City

117. EQUIFRILIBRICUM IGLESIARUM 1945  
(EQUALITY-FRATERNITY-LIBERTY CHURCH)  
Laon-Laang St., No. 22  
Corner Quezon Blvd., Sampaloc, Manila
118. EQUIFRILIBRICUM WORLD RELIGION 1956\*  
2761 Felix Huertas Street  
Sta. Cruz, Manila  
2925 Alsace Avenue  
Los Angeles 16, California, U.S.A.
119. ESPIRITISMO CRISTIANO UNIVERSAL 1962  
(UNIVERSAL CHRISTIAN SPIRIT)  
Ligaya, Caloocan City
120. ESPIRITU AT BUHAY 1953  
(SPIRIT OF LIFE)  
637 Gerona, Tondo, Manila
121. EVANGELICAL CHRISTIAN 1957  
CATHOLIC APOSTOLIC CHURCH  
Batalan, Jose Abad Santos, Davao City
122. EVANGELICAL CHURCH n. d.  
c/o Aurelio M. Mendoza  
Oroquieta, Misamis Occidental
123. EVANGELICAL CHURCH OF CHRIST 1958  
73 Limay Street, Tondo, Manila
124. EVANGELICAL CHURCH OF GOD, 1955  
PHILIPPINE DISTRICT COUNCIL OF  
Lagao, Gen. Santos, Cotabato  
EVANGELICAL BIBLE CHURCH  
5906 Edmonson Avenue  
Baltimore 28, Maryland, U.S.A.

\* The "Filipino Federation of America," which later grew into the present organization, was founded in 1925.



125. EVANGELICAL FREE CHURCH MISSION 1950  
Mambaling, Cebu City  
(P. O. Box, Cebu City)  
  
EVANGELICAL FREE CHURCH OF AMERICA,  
OVERSEAS MISSIONS DEPARTMENT  
1515 E. 66th St.  
Minneapolis 23, Minnesota, U.S.A.
126. EVANGELICAL FULL GOSPEL 1965  
REVIVAL CENTER  
c/o Rev. Asher G. Maurillo  
689 Datu Bago St., Davao City
127. EVERY HOME CRUSADE, PHILIPPINES 1965  
(P. O. Box 2650, Manila)  
Malabon, Rizal  
  
WORLD LITERATURE CRUSADE  
P. O. Box 1313  
Studio City, California, U.S.A.
128. EVANGELICAL TABERNACLE 1966  
(PHILIPPINE BRANCH)  
Victoria, Oriental Mindoro
129. FAITH AND LIFE COMMUNITY 1965  
664 T. M. Kalaw Street  
Ermita, Manila
130. FAITH TABERNACLE 1956  
159 Legaspi St., Davao City  
  
BROADWAY TABERNACLE  
c/o James A. Watt  
Seattle, Washington, U.S.A.

131. FAITH VENTURE IN MISSIONS 1966  
3855 Bermeo, Palanan  
Makati, Rizal
132. FAR EAST BROADCASTING CO., PHILIPPINES 1946  
P. O. Box 2041, Manila  
  
P.O. Box 1  
Whittier, Calfi., U.S.A.
133. FAR EASTERN GOSPEL CRUSADE 1947  
c/o Rev. Frank Allen  
Karuhatan, Valenzuela, Bulacan  
(P. O. Box 1831, Manila)  
  
14625 Greenfield Road  
Detroit, Michigan, 48227, U.S.A.
134. FELLOWSHIP OF CHRISTIAN CHURCHES 1966  
OF SOUTHERN LUZON  
(OMF and FEGC—Sponsored  
congregations)  
Tanauan, Batangas
135. FIFCOP MISSION (FELLOWSHIP OF 1962  
INDIGENOUS FUNDAMENTAL CHURCHES  
OF THE PHILIPPINES)  
2207 Rizal Avenue, Manila  
(P. O. Box 2041, Manila)
136. FILIFINO ASSEMBLIES OF THE FIRST 1947  
BORN, PHILIPPINE BRANCH  
San Juan, Abra  
  
FILIPINO ASSOCIATION OF THE FIRST BORN  
Delano, California, U.S.A.
137. FILIFINO CHRISTIAN CHURCH 1928  
33 B.M.A. Avenue  
Quezon City

138. FILIFINO DIVINE MISSION OF CATHOLICISM 1961  
2431 Taal St., Singalong, Manila
139. FOREIGN MISSIONARY FELLOWSHIP, CHRIST IS THE ANSWER 1958  
515 Int., N. Santolan Road  
Murphy, Quezon City
140. FOUNDATION FOR THEOLOGICAL EDUCATION IN SOUTHEAST ASIA 1937  
941 Epifanio de los Santos Avenue  
Quezon City  
475 Riverside Drive  
New York, New York, 10027, U.S.A.
141. FREE GOSPEL CHURCH 1965  
c/o Rev. James G. Floyd  
Box 107, Baguio City  
246 Wheeler Street  
Akron, Ohio, 44304, U.S.A.
142. FREE METHODIST MISSION IN THE PHILIPPINES 1949  
Light and Life Bible Seminary  
Butuan City, Agusan  
Winona Lake, Indiana, 46590, U.S.A.
143. FULL GOSPEL CHRISTIAN EVANGELISTIC FELLOWSHIP AND REVIVAL CENTER 1965  
C/O Rev. Ruben Notarte  
Bansalan, Davao
144. GENERAL BAPTIST MISSION 1957  
818 Mabini St., Davao City  
(P. O. Box 345, Davao City)

- FOREIGN MISSION SOCIETY OF THE GENERAL ASSOCIATION OF GENERAL BAPTISTS OF THE UNITED STATES OF AMERICA  
1629 Stinson St.  
Evansville 12, Indiana, U.S.A.
145. GOD WORSHIPPERS ASSOCIATION 1966  
Barrio Silangan  
Diliman, Quezon City
146. GOOD SHEPHERD'S FOLD 1946  
P. O. Box 96, Buenavista, Iloilo  
WORLD VISION  
117 E. Colorado  
Pasadena, California, 91109  
U.S.A.
147. GOSPEL HARVESTERS EVANGELISTIC ASSOCIATION 1963  
P. O. Box 2002, Manila  
P. O. Box 151 (W. Seneca Branch)  
Buffalo 24, N.Y., U.S.A.
148. GOSPEL MISSION 1962  
c/o Evangelista Siodora  
Karuhatan, Valenzuela, Bulacan
149. GRACE AND GLORY 1964  
c/o Rev. Lowell R. Carry  
P. O. Box 2079, Manila  
c/o Pastor Paul Smith  
P. O. Box 4777  
Kansas City, Missouri, 64109, U.S.A.
150. GRACE GOSPEL CHURCH (CHINESE) 1952  
Nagtahan Street, Sta. Mesa, Manila



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|---|------|
| 151. GRACE MISSIONARY SOCIETY<br>10 Umbel St., Roxas District<br>Quezon City  | n.d. |
| 152. GRACE AND TRUTH TABERNACLE<br>436 Quezon Blvd., Mlang, Cotabato  | 1960 |
| 153. GULONG NG BUHAY NG PANANAMPALATAYA<br>SA DIOS (WHEEL OF THE LIFE OF FAITH<br>IN GOD)<br>Maloloa St., Makati, Rizal | 1951 |
| 154. HARVEST FIELDS EVANGELISTIC ASSOCIATION<br>P. O. Box 4142, Manila  | n.d. |
| 155. LOS HIJOS DEL DIOS VIVO Y OMNIPOTENTE<br>(SONS OF THE LIVING AND OMNIPOTENT GOD)<br>Manila                         | n.d. |
| 156. HOLINESS NAZARENE MISSION<br>206 Sandico Street, Baguio City   | 1959 |
| 157. HOLY CATHOLIC APOSTOLIC CHRISTIAN<br>CHURCH<br>2343 Cristola, San Andres Subdivision<br>Manila                     | 1948 |
| 158. HOLY CATHOLIC CHURCH<br>130 G. de Jesus, Caloocan City   | 1965 |
| 159. HOLY STONE OF THE CATHOLIC APOSTOLIC<br>CHURCH OF THE SPIRIT, THE<br>Tam-isan, Bobon, Mati, Davao                  | 1938 |
| 160. HOUSE OF PRAYER<br>Nueva Estrella, Pintuyan, Leyte   | 1957 |
| 161. IGLESIA ADVENTISTA DEL SEPTIMO DIA<br>GLORIOSO MISSION DE FILIPINAS (GLORIOUS                                      | 1921 |

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|--|------|
| SEVENTH DAY ADVENTIST CHURCH MISSION<br>OF THE PHILIPPINES)<br>1475 Metrica, Sampaloc, Manila  |      |
| 162. IGLESIA APOSTOLADA FILIPINA (APOSTOLIC<br>CHURCH OF THE PHILIPPINES)<br>1305 Juan Luna, Tondo, Manila   | 1948 |
| 163. IGLESIA NG MGA BANAL<br>(THE CHURCH OF SAINTS)<br>Narta, Aborlan, Palawan   | 1965 |
| 164. IGLESIA NG BANSA, DIOS AMA, DIOS ANAK,<br>AT DIOS ESPIRITU SANTO (CHURCH OF THE<br>NATION, GOD THE FATHER, GOD THE SON, AND<br>GOD THE HOLY SPIRIT)<br>Llanera, Nueva Ecija | 1964 |
| 165. IGLESIA CATOLICA APOSTOLICA NACIONAL<br>(NATIONAL APOSTOLIC CATHOLIC CHURCH)<br>497 Sanciangco St., Cabanatuan City   | 1930 |
| 166. IGLESIA CATOLICA NACIONAL<br>Nueva Vista, Ormoc City, Leyte   | 1930 |
| 167. IGLESIA CATOLICA FILIPINA<br>151 Banol St., Bacood, Sta. Mesa, Manila   | n.d. |
| 168. IGLESIA CISMATICA FILIPINA NACIONAL<br>(PHILIPPINE NATIONAL SCHISMATIC CHURCH)<br>Oroquieta, Misamis Occidental   | 1938 |
| 169. IGLESIA DEL CIUDAD MISTICA DE DIOS<br>(CHURCH OF THE MYSTIC CITY OF GOD)<br>c/o Victory Every<br>Tapinac, Olongapo, Zambales  | n.d. |
| 170. IGLESIA CRISTINA UNIVERSAL (UNIVERSAL<br>CHRISTIAN CHURCH)<br>Marulas, Valenzuela, Bulacan  | 1948 |

171. IGLESIA NI CRISTO SA IBABAW NG BATO 1932  
(CHURCH OF CHRIST ON THE ROCK)  
1820 Prudencia St.  
Tondo, Manila
172. IGLESIA NI CRISTO SUGA SA TULUHAN 1954  
(CHURCH OF CHRIST LIGHT OF FAITH)  
c/o Bishop Saturnino Lipaopao  
Kawayan, Masbate
173. IGLESIA NG DIOS 1954  
(CHURCH OF GOD)  
189 Int. 11 Loreto  
Sampaloc, Manila
174. IGLESIA NG DIOS NA BUHAY 1928  
(CHURCH OF THE LIVING GOD)  
Bukana, Naic, Cavite
175. IGLESIA NG DIOS NA BUHAY KAY CRISTO 1958  
JESUS (CHURCH OF THE LIVING GOD IN  
CHRIST JESUS)  
San Rafael, Bulacan
176. IGLESIA NG DIOS NG KATOTOHANAN 1959  
(CHURCH OF THE GOD OF TRUTH)  
772 Maria Guison  
Tondo, Manila
177. IGLESIA NG DIOS KAY KRISTO HESUS 1922  
(CHURCH OF GOD IN CHRIST JESUS)  
1991 Juan Luna  
Tondo, Manila
178. IGLESIA DE DOLOROSA 1966  
(CHURCH OF DOLOROSA)  
Dolores, Quezon

179. IGLESIA SA DIOS AMAHAN, ANAK, ESPIRITU 1965  
SANTO  
(CHURCH OF THE FATHER, THE SON AND THE  
HOLY SPIRIT)  
Lupon, Davao
180. IGLESIA EDIFICADA DE JESUCRISTO 1956  
(EDIFIED CHURCH OF JESUS CHRIST)  
M. H. del Pilar St.  
Maysilo, Malabon, Rizal
181. IGLESIA ESPIRITA VERIDICA DEL ESPIRITU 1904  
SANTO  
(TRUE SPIRITUAL CHURCH OF THE HOLY  
SPIRIT)  
145 General Luna St., Caloocan City
182. IGLESIA ESPIRITISTA CRISTIANA DE FILIPINAS 1936  
(LIWANAG SA GITNA NG DILIM)  
(CHRISTIAN SPIRITIST CHURCH OF THE  
PHILIPPINES—LIGHT IN THE MIDST OF DARK-  
NESS)  
1360 M. Hizon, Sta. Cruz, Manila
183. IGLESIA ESPIRITISTA, ILAW AT KATARU- 1967  
NGAN (SPIRITIST CHURCH, LIGHT AND JUSTICE)  
437 Pacheco, Tondo, Manila
184. IGLESIA NG ESPIRITO SANTO 1959  
(CHURCH OF THE HOLY SPIRIT)  
Balayan, Batangas
185. IGLESIA ESPIRITU SANTO CATOLICA 1962  
(HOLY SPIRIT CATHOLIC CHURCH)  
c/o Felix Melgar, Maningcol  
Ozamis City



186. IGLESIA EVANGELICA CATOLICA FILIPINA 1966  
(FILIPINO EVANGELICAL CATHOLIC CHURCH)  
c/o Artemio E. Ugali  
789 Pag-asa Avenue, Zapote  
Las Piñas, Rizal
187. IGLESIA EVANGELICA ESPIRITISTA 1946  
(EVANGELICAL SPIRITIST CHURCH)  
3rd St., 9th Avenue  
Grace Park, Caloocan City
188. IGLESIA EVANGELICA ESPIRITISTA n.d.  
("TOLENTINO FACTION")  
844 Electricidad, Malolos, Bulacan
189. IGLESIA EVANGELICA METODISTA EN LAS 1909  
ISLAS FILIPINAS (IEMELIF) (EVANGELICAL  
METHODIST CHURCH IN THE PHILIPPINES)  
640 Peñaloza, Tondo  
Manila
190. IGLESIA EVANGELICA UNIDA DE CRISTO 1932  
(UNIDA) (UNITED EVANGELICAL CHURCH  
OF CHRIST)  
250 Moriones, Tondo, Manila
191. IGLESIA NI JESUCRISTO "BAGONG JERUSA- 1918  
LEM" (CHURCH OF JESUS CHRIST, "NEW JE-  
RUSALEM")  
Templo de Caridad, Dagupan Extension  
Solis, Tondo, Manila
192. IGLESIA NI KRISTO ("MANALISTA") 1914  
(CHURCH OF CHRIST)  
154 Riverside Street  
San Juan, Rizal

193. IGLESIA NI KRISTO ITINATAG SA JERUSA- 1961  
LEM (CHURCH OF CHRIST FOUNDED IN JE-  
RUSALEM)  
1726 Dian Street, Makati, Rizal
194. IGLESIA NI KRISTO JESUS ANG DIOS 1954  
(THE CHURCH OF THE GOD CHRIST JESUS)  
111-D Santiago, Manila
195. IGLESIA LIBERAL INDEPENDIENTE 1936  
(LIBERAL INDEPENDENT CHURCH)  
Aparri, Cagayan
196. IGLESIA DE LA LIBERTAD 1938  
(CHURCH OF LIBERTY)  
Binakayan, Kawit, Cavite
197. IGLESIA MAPAGPAYAPA NI JESUKRISTO 1939  
(PEACEMAKING CHURCH OF JESUS CHRIST)  
Manila
198. IGLESIA MISTICA FILIPINA ALPHA OMEGA 1966  
(PHILIPPINE ALPHA-OMEGA MYSTIC CHURCH)  
42 Algeciras Street, Sampaloc, Manila
199. IGLESIA MISTICA FILIPINA NACIONAL n.d.  
(PHILIPPINE NATIONAL MYSTIC CHURCH)  
c/o Bishop Librado S. Solidad  
Buenavista, Iloilo
200. IGLESIA NATIONAL DE FILIPINAS 1935  
(PHILIPPINE NATIONAL CHURCH)  
139 Del Pilar Street  
Aritao, Nueva Vizcaya
201. IGLESIA NG MGA PANGANAY 1950  
(CHURCH OF THE FIRST BORN)  
Papaya, Nueva Ecija

202. IGLESIA NG PANGINOONG JESUS 1927  
(CHURCH OF THE LORD JESUS)  
186-A. Mabini Street  
Sampalukan, Caloocan City
203. IGLESIA PATRIOTA DE NUESTRO 1943  
SEÑOR JESUCRISTO (PATRIOTIC CHURCH OF  
OUR LORD JESUS CHRIST)  
194-A Washington Street, Davao City
204. IGLESIA PILIPINA ("ADARNISTAS") 1901  
(PHILIPPINE CHURCH ("ADARNISTAS"))  
Bangar, La Union
205. IGLESIA NG PHILADELPHIA 1949  
(PHILADELPHIA CHURCH)  
c/o Miguel Ferrer  
Pantal District, Dagupan City
206. IGLESIA RIZALISTA 1966  
(RIZALIST CHURCH)  
Kabankalan, Negros Occidental
207. IGLESIA DE LA SAGRADA FAMILIA 1947  
(CHURCH OF THE HOLY FAMILY)  
Mayapyap, Cabanatuan City
208. IGLESIA SAGRADA FILIPINA NG SINGCO 1926  
VUCALES Y VIRTUDES TIERRA SANTA DE  
JERUSALEM (THE SACRED PHILIPPINE CHURCH  
OF THE FIVE VOWELS AND VIRTUES, HOLY  
LAND OF JERUSALEM)  
Candelaria, Quezon
209. IGLESIA SAGRADA NG LAHI 1949  
(SACRED CHURCH OF THE RACE)  
1534 Sta. Maria St., Tondo, Manila

210. IGLESIA DE LA SANTISIMA TRINIDAD 1952  
CATOLICA APOSTOLICA (CATHOLIC APOSTOLIC  
CHURCH OF THE HOLY TRINITY)  
1127 Estrada Street, Singalong, Manila
211. IGLESIA WATAWAT NG LAHI 1936  
(FLAG OF THE RACE CHURCH)  
Lecheria, Calamba, Laguna
212. IGLESIA YGO-NYGY PHILIPINAS 1960  
(PHILIPPINE YGO-NYGY CHURCH)  
40 Jose M. Basa St., Nagcarlan, Laguna
213. IGLESIANG ITINAYO NI JESUCRISTO SA 1923  
MALAYONG SILANGAN  
(CHURCH FOUNDED BY JESUS CHRIST IN  
THE FAR EAST)  
Sangitin, Cabanatuan City
214. ILAW NG SANGLIBUTAN 1949  
(LIGHT OF THE WORLD)  
175 Villa Maria  
Caloocan City
215. INDEPENDENT BAPTIST CHURCH OF THE 1936  
PHILIPPINES  
c/o Rev. Jose E. Galicia  
Tomas Claudio St.  
Davao City
216. INDEPENDENT CHURCH OF FILIPINO 1946  
CHRISTIANS ("FONACIER GROUP")  
Rosario, Batangas
217. INDEPENDENT FUNDAMENTAL CHURCHES 1962  
IN THE PHILIPPINES  
20 Abaya Street  
Vigan, Ilocos Sur



104 *Directory of Organizations and Agencies*

218. INTERCHURCH LANGUAGE SCHOOL n.d.  
P. O. Box 3096, Manila
219. INTERDENOMINATIONAL CRUSADE OF GOD 1959  
c/o Mr. Narciso A. Morales  
621 Cayo Sanchez, Mandaluyong, Rizal
220. INTERNATIONAL CHRISTIAN CHURCH 1961  
c/o Rev. Franco Manuel  
P. O. Box 533, Manila
- INTERNATIONAL CHRISTIAN CHURCHES  
2322-2326 Kancalii Avenue  
Honolulu 13, Hawaii, U.S.A.
221. INTERNATIONAL CHURCH OF THE FOUR- 1948  
SQUARE GOSPEL.  
3975 Magsaysay Blvd., Manila
- 1100 Glendale Blvd.  
Los Angeles, California, 90026, U.S.A.
222. INTERNATIONAL MINISTERIAL 1960  
ASSOCIATION  
84 Scout Delgado  
Quezon City
- 1312 N. 67th St.  
Houston 11, Texas, U.S.A.
223. INTER-VARSITY CHRISTIAN FELLOWSHIP n.d.  
P.O. Box 2094, Manila
- INTERNATIONAL FELLOWSHIP OF  
EVANGELICAL STUDENTS  
8 Chemin de Chandolin  
Lausanne, Switzerland

*Directory of Organizations and Agencies* 105

224. KAHARIAN NI KRISTO AT NG DIOS 1948  
(THE KINGDOM OF CHRIST AND GOD)  
32 España, Sampaloc, Manila
225. KAPATIRAN CRISTIANO NAPUPUNONG SAN n.d.  
JUAN GOSPEL (CHRISTIAN BRETHREN OF THE  
FULL GOSPEL OF ST. JOHN)  
130-A Lake St., San Juan, Rizal
226. KATAWANG ITINAYO NI KRISTO 1947  
(IGLESIA NG DIOS NA BUHAY)  
(BODY BUILT BY CHRIST: CHURCH OF  
THE LIVING GOD)  
c/o Rev. Arsenio Cubangbang  
18 Abucay, Manuguit Subdivision  
Tondo, Manila
227. KINGDOM OF GOD 1960  
c/o Justo T. Buyagan  
Tabo, Besao, Mountain Province
228. KINGDOM OF GOD THROUGH JESUS CHRIST 1958  
Betang-agan, Butuan City
229. LIBERAL CATHOLIC CHURCH 1952  
c/o Domingo C. Argente  
89 Havana, Sta. Manila
230. LITERATURE CRUSADES n.d.  
P. O. Box 3627, Manila  
P. O. Box 354  
Des Plaines, Illinois, U.S.A.
231. LUTHERAN CHURCH IN THE PHILIPPINES 1946  
P. O. Box 506  
441 Old Sta. Mesa, Manila
- LUTHERAN CHURCH—MISSOURI SYNOD  
210 No. Broadway  
St. Louis, Missouri, 63102, U.S.A.

106 *Directory of Organizations and Agencies*

232. MALAYANG KATOLIKO 1963  
(FREE CATHOLICS)  
Maria Aurora, Quezon
233. MARANATHA GOSPEL FELLOWSHIP 1961  
(BAPTIST)  
c/o Rev. Samuel Colinco  
Dahlia and Victoria Streets  
Villamonte, Bacolod City
234. MARCH OF TRUTH FOUNDATION 1957  
Bacolod City
235. METHODIST CHURCH, THE 1900  
P. O. Box 756, Manila  
900 United Nations Avenue, Manila  
475 Riverside Drive  
New York, New York, 10027, U.S.A.
236. MINDANAO CHRISTIAN LITERATURE 1962  
Legaspi Street, Davao City
237. MISSIONS NOW 1965  
P. O. Box 2917, Manila  
3111 Nagtahan Street  
San Miguel, Manila
238. MISSIONARY AVIATION FELLOWSHIP 1962  
1300 M. De Comillas, Manila  
P. O. Box 4198, Manila  
P. O. Box 32  
Fullerton, California, 92632, U.S.A.
239. MISSIONARY AND SOUL WINNING FELLOWSHIP 1957  
P. O. Box A-4000, Manila  
350 E. Market Street  
Long Beach, California, U.S.A.

*Directory of Organizations and Agencies* 107

240. MONCADIAN CHURCH OF THE PHILIPPINES 1959  
Limbo Samal, Davao City
241. MONCADAN SHEEPFOLD EQUI-FRILI 1958  
BRICUMIAN GOSPEL  
Pagadian, Zamboanga del Sur
242. NATIONAL CHRISTIAN PEACE FEDERATION 1951  
1519 Craig Street, Sampaloc  
Manila
243. NATIONAL COUNCIL OF CHURCHES IN THE 1963\*  
PHILIPPINES  
941 Epifanio de los Santos Avenue  
Quezon City  
WORLD COUNCIL OF CHURCHES  
150 route de Ferney  
Geneva, 20, Switzerland
244. NATIVE PREACHER COMPANY\*\* 1924  
1776 Broadway  
New York, New York, 10019, U.S.A.
245. NAVIGATORS 1963  
c/o Mr. Gene Denler  
P. O. Box 63, Quezon City  
c/o Lorne Sanny  
Colorado Springs, Colorado, U.S.A.
246. NEW CHURCH SOCIETY IN THE PHILIPPINES 1952  
(SWEDENBORGIAN NEW JERUSALEM)  
421 Tello Street  
Tondo, Manila

\* As early as 1926 a National Christian Council was organized, and later expanded into the present form.

\*\* No address given or known.



5710 So. Woodlawn Avenue  
Chicago, Illinois, 60637, U.S.A.

247. NEW JERUSALEM 1959  
Bolinao, Pangasinan
248. NEW TESTAMENT CHURCH n. d.  
Unidos, Plaridel  
Misamis Occidental
249. NEW TESTAMENT CHURCH OF GOD 1947  
2304 F. B. Harrison Street, Pasay City  
(P. O. Box 2971, Manila)
- CHURCH OF GOD, MISSION DEPARTMENT  
1080 Montgomery Avenue  
Cleveland, Tennessee, 37312, U.S.A.
250. NEW TRIBES MISSION OF THE PHILIPPINES 1952  
359 Shaw Boulevard  
Mandaluyong, Rizal  
(P. O. Box 2570)
- Woodworth, Wisconsin, U.S.A.
251. NON-CHRISTIAN TRIBES CHURCH 1940  
c/o Archbishop C. A. V. Rillo  
Cabucbucan, Rizal, Nueva Ecija
252. OPEN AIR CAMPAIGNERS 1966  
P. O. Box 2772, Manila  
259-B Kanlaon, Mandaluyong, Rizal
- P. O. Box 2160  
Auckland, New Zealand
253. ORIENTAL MISSIONARY CRUSADE 1964  
P. O. Box 3387  
881-C Cataluna, Sampaloc, Manila

P. O. Box 507  
Pasadena, California, 91102, U.S.A.

254. OVERSEAS CHRISTIAN SERVICEMEN'S 1954  
CENTERS  
Subic Service Center  
Olongapo City, Zambales
- 2100 S. Lincoln Street  
Denver, Colorado, 80210  
(P. O. Box 19188)  
U.S.A.
255. OVERSEAS MISSIONARY FELLOWSHIP (CIM) 1951  
Calapan, Oriental Mindoro  
(P. O. Box 2217, Manila)
- 2 Cluny Road, Singapore
256. PACTULUN-AN SA DIOS NGA AMAHAN 1953  
("IGLESIA NI TINAGO")  
(TEACHINGS OF GOD THE FATHER)  
San Carlos, Negros Occidental
257. PACTULUN-AN SA DIOS NGA AMAHAN NGA 1953  
GUIDALA OG GUIPATUN-AN NI SENOR JESU-  
CRISTO SA MGA KATAWHAN (THE TEACHING OF  
GOD THE FATHER WHICH WAS BROUGHT AND  
TAUGHT BY HIS SON JESUS CHRIST TO THE  
PEOPLE)  
Barrio Bagumbayan, Cebu City
258. PANANAMPALATAYA NG KAPATIRANG ANG 1934  
LITAW NA KATALINUHAN (BROTHERHOOD  
OF FAITH: THE REVEALED KNOWLEDGE)  
Templo Rizal, Banlat, Caloocan City
259. PENTECOSTAL BIBLE WAY CHURCH 1960  
c/o T. D. Sibayan  
San Blas, Villasis, Pangasinan

- BIBLE WAY CHURCHES OF OUR LORD  
JESUS CHRIST WORLDWIDE  
1132 New Jersey Avenue, N W.  
Washington, D.C., U.S.A.
260. PENTECOSTAL CHURCH OF CHRIST 1956  
P. O. Box 413, Cebu City  
Box 263, London, Ohio, U.S.A.
261. PENTECOSTAL CHURCH OF JESUS CHRIST 1967  
c/o Mr. Ernesto Baylosis (Founder)  
San Pedro District, Pagadian  
Zamboanga del Sur
262. PENTECOSTAL CHURCH OF GOD OF THE 1957  
PHILIPPINES  
Candon, Ilocos Sur  
  
PENTECOSTAL CHURCH OF GOD OF  
AMERICA  
P. O. Box 1151, 316 Joplin St.  
Joplin, Missouri, U.S.A.
263. PENTECOSTAL EVANGELICAL ASSEMBLY OF 1962  
CHRIST ELECT  
Quezon Memorial College Bldg.  
Quezon City
264. PEOPLE'S MISSIONARY CHURCH 1963  
763-D Domingo Santiago  
Sampaloc, Manila
265. PHILIPPINE ASSEMBLIES OF GOD 1965  
1301 General Luna Street  
Ermita, Manila
266. PHILIPPINE ASSOCIATION OF THEOLOGICAL 1954  
SCHOOLS

- Union Theological Seminary  
Dasmariñas, Cavite
267. PHILIPPINE BIBLE SOCIETY 1899  
(P. O. Box 755, Manila)  
890 United Nations Avenue  
  
UNITED BIBLE SOCIETIES  
101 Queen Street  
London, E. C. 4, England
268. PHILIPPINE CHILDREN'S MISSION 1946  
P. O. Box 1897, Manila  
  
INTERNATIONAL CHRISTIAN  
LEPROSY MISSION  
6917 S. W. Oak Street  
Portland 23, Oregon, U.S.A.
269. PHILIPPINE CHRISTIAN MISSION 1960  
3015 Nagtahan, Manila
270. PHILIPPINE COUNCIL OF FUNDAMENTAL 1965  
AND EVANGELICAL CHURCHES  
P. O. Box 1886, Manila
271. PHILIPPINE CRUSADES 1953  
210 A. Martinez St.  
Mandaluyong, Rizal  
(P.O. Box 1416, Manila)  
  
OVERSEAS CRUSADES  
265 Lytton Avenue  
Palo Alto, California, U.S.A.
272. PHILIPPINE EVANGELICAL ENTERPRISES n. d.  
3111 Nagtahan, Manila
273. PHILIPPINE EPISCOPAL CHURCH 1901  
P. O. Box 655, Manila



- PROTESTANT EPISCOPAL CHURCH  
815 Second Avenue  
New York, New York, 10017  
U.S.A.
274. PHILIPPINE GOSPEL ASSOCIATION 1963  
1131 Primero de Mayo  
Tondo, Manila
275. PHILIPPINE GOSPEL MISSIONS 1966  
c/o Rev. Cosme Amores  
Ballesteros, Cagayan  
101 West Zane Avenue  
Collingswood, New Jersey, U.S.A.
276. PHILIPPINE INDEPENDENT CHURCH 1902  
1320 V. Concepcion  
Sta. Cruz, Manila
277. PHILIPPINE INDEPENDENT FELLOWSHIP 1959  
Gandara, Samar
278. PHILIPPINE LEPROSY MISSION 1922  
c/o National Council of Churches in  
the Philippines  
941 Epifanio de los Santos Avenue  
Quezon City  
AMERICAN LEPROSY MISSIONS  
297 Park Avenue, South  
New York, New York, 10010, U.S.A.
279. PHILIPPINE LIBERAL CHURCH 1930  
762 Int. 20 J. Planas  
Tondo, Manila
280. PHILIPPINE MIRACLE MISSION 1960  
San Fernando, La Union

281. PHILIPPINE MISSION 1962  
(BUMILA FELLOWSHIP)  
c/o Rev. Robert Kohler  
Talakag, Bukidnon  
INTERNATIONAL MISSIONS  
234 Bergen Ave.  
Jersey City 5, New Jersey, U.S.A.
282. PHILIPPINE MISSIONARY FELLOWSHIP 1956  
(P. O. Box 3349, Manila)  
Silang, Cavite
283. PHILIPPINE PEACE FEDERATION OF CHRISTIAN 1951  
CHURCHES  
1908 Taft Avenue, Pasay City
284. PHILIPPINE PENTECOSTAL EVANGELISTIC 1962  
ASSOCIATION  
Laoag, Ilocos Norte
285. PHILIPPINE UNITARIAN CHURCH 1955  
Sta. Maria, Pangasinan
286. PILGRIM HOLINESS CHURCH 1936  
156-B P. Jacinto, Caloocan City  
(P. O. Box 2849, Manila)  
230 East Ohio Street  
Indianapolis, Indiana, 44604, U.S.A.
287. RADIO CHURCH OF GOD 1961  
P.O. Box 2603, Manila  
363 Grove Street  
Pasadena, California, U.S.A.
288. RADIO, VISUAL EDUCATION, AND MASS 1952  
COMMUNICATIONS COMMITTEE  
(RAVEMCCO)

- c/o National Council of Churches  
in the Philippines  
941 Epifanio de los Santos Avenue  
Quezon City  
475 Riverside Drive  
New York, New York, 10027, U.S.A.
289. REDEEMER OR MANLOLUAS 1962  
c/o Atty. Ruperto S. Javier  
Pulupandan, Negros Occidental
290. REFORMA CRISTIANA UNIVERSO SAGRADA 1959  
FAMILIA FILIPINA (UNIVERSAL CHRISTIAN  
REFORM HOLY FAMILY OF THE PHILIPPINES  
c/o Atty. Apolonio Barrera  
R-25 Lopez Building Annex  
Session Road, Baguio City
291. REFORMED CHRISTIAN MISSION 1949  
c/o Mr. Stimson Alviar  
1015 San Andres, Malate, Manila
292. RELIGION ESPIRITU DIVINO PATERNAL 1931  
(RELIGION OF THE PATERNAL DIVINE SPIRIT)  
740 Antipolo Street  
Sta. Cruz, Manila
293. RELIGION EVANGELICA FILIPINA DE LOS 1905  
CRISTIANOS (PHILIPPINE EVANGELICAL RELIGION  
OF THE LIVING CHRISTIANS)  
c/o Mr. Isaias E. Enrile  
Tomas Claudio St., Davao City
294. REMNANT CHURCH OF CHRIST 1966  
751 Santiago Artiaga St., Davao City
295. REMNANT CHURCH OF GOD 1954  
(SEVENTH DAY)

- Matina, Km. 4 (Reservoir)  
Davao City  
1510 Cook St.  
Denver, Colorado
296. REVIVAL CENTER PITTSBURG 1966  
("Wings of Faith")  
c/o Rev. Encarnacion Sebastian  
Bilad, Camiling, Tarlac  
Box 867 El Sobrante, California, U.S.A.
297. REVIVAL OF CHRIST, THE 1966  
Suite 1-10 Moserco Building  
13th St., Port Area, Manila
298. ROCK, CHRIST JESUS ("WHITE ROCK") 1957  
Rizal, Zamboanga del Norte
299. ROMAN CATHOLIC CHURCH 1521  
2140 Taft Avenue, Manila  
Vatican City, Rome, Italy
300. SACRED FAMILY DIVINE CHURCH 1955  
Quezon City
301. SACRED FAMILY OF GOD 1962  
Macalong, Asingan, Pangasinan
302. SAGRADA FAMILIA—JOVE REX-AL 1964  
Barrio Malued, Dagupan City
303. SAKSI NI JESUCRISTO SA IGLESIA 1946  
(WITNESS OF JESUS CHRIST IN THE CHURCH)  
Rizal, Nueva Ecija
304. SALVATION ARMY 1951  
1414 Leon Guinto Street, Manila



- 101 Valencia St.  
San Francisco, California, U.S.A.
305. SAMAHANG ALAGAD NG KATOTOHANAN 1954  
(ASSOCIATION OF THE DISCIPLES OF TRUTH)  
1235 Gov. Forbes, Sampaloc, Manila
306. SAMAHANG ESPIRITUAL, KATAHIMIKAN, 1938  
MAY KASARINLAN (SPIRITUAL ASSOCIATION,  
PEACE WITH INDEPENDENCE)  
Mambangnan, San Leonardo, Nueva Ecija
307. SAMAHAN NG MALAYANG MANANAMPALATAYA 1955  
(FREE FAITH ORGANIZATION)  
San Juan, Murong, Rizal
308. SAMAHAN NG TATLONG PERSONA SOLO 1956  
DIOS (PAMBANSANG PANALANGIN UKOL SA  
KAPAYAPAAAN NG BAYAN) (ASSOCIATION  
OF THREE PERSONS, ONE GOD: NATIONAL  
PRAYER FOR THE PEACE OF THE COUNTRY)  
2280 Tejeron, Sta. Ana, Manila
309. SAMAHAN NG AMANG KA-AMAHAN AT INANG 1951  
KA-INAINAHAN (CHURCH OF THE FATHER OF  
FATHERS AND MOTHER OF MOTHERS)  
Olivete, Bongabon, Nueva Ecija
310. SAMAHAN SA NAYON 1950  
(CHURCH IN THE COMMUNITY)  
c/o Pastor Siodora  
T. Bugallon, Valenzuela, Bulacan
311. SAMAHANG KRISTIANO SA MARULAS 1965  
(CHRISTIAN CHURCH OF MARULAS)  
Marulas, Valenzuela, Bulacan
312. SCRIPTURE UNION OF THE PHILIPPINES 1953  
1251 Lepanto, Manila  
(P. O. 2217)

- 5 Whitmore St., London, England
313. SEVENTH DAY ADVENTISTS, 1908  
PHILIPPINES MISSION  
2059 Donada, Pasay City  
  
GENERAL CONFERENCE OF SEVENTH  
DAY ADVENTISTS  
6840 Eastern Avenue, Takoma Park  
Washington D.C., 20012  
U.S.A.
314. SEVENTH DAY ADVENTIST REFORM 1957  
MOVEMENT  
P O. Box 3001, Manila  
  
3031 Franklin Blvd.  
Sacramento, California, 95817
315. SHEPHERD OF THE IGLESIA 1958  
Davao City
316. SLAVIC AND ORIENTAL MISSION (WORLD 1967  
OUTREACH)  
1162 General Luna St., Ermita, Manila  
  
P. O. Box 6288  
Te Oro, Wellington, New Zealand
317. SOCIETY OF THE HOLY ONE 1966  
(SAMAHANG MAKABATHALA)  
Palanan, Makati, Rizal
318. SONS OF GOD 1964  
116 San Jose St.  
Isla San Juan, Caloocan City
319. SOUTHERN BAPTIST CONVENTION 1949  
P. O. Box 7, Baguio City

- P. O. Box 6597  
3806 Monument Ave.  
Richmond, Virginia, 23230, U.S.A.
320. SPIRITUAL FILIPINO CATHOLIC CHURCH 1952  
Magtanggol, Caloocan, Rizal
321. STUDENT CHRISTIAN MOVEMENT 1926  
937 P. Paredes St., Manila  
(P.O. Box 4130, Manila)
- WORLD STUDENT CHRISTIAN  
FEDERATION  
13 Rue Calvin  
Geneva, Switzerland
322. SUMMER INSTITUTE OF LINGUISTICS 1953  
(WYCLIFFE BIBLE TRANSLATORS)  
Nasuli, Malaybalay, Bukidnon  
(P. O. Box 2270, Manila)
- P. O. Box 1960  
Santa Ana, California, 92702, U.S.A.
323. TABERNACLE OF CHRIST OF THE PHILIPPINES 1961  
Salvacion, Mansalay, Oriental Mindoro
324. TANGCULAN O TANGLAW NG LAHING 1954  
PILIPINO AT NG MGA BANSA SA BUONG  
DAIGDIG (FORTRESS OR LIGHT OF THE FILIPINO  
RACE AND OF THE LIGHT OF THE EARTH)  
Baliwag, Bulacan
325. TAYTAY METHODIST COMMUNITY CHURCH 1956  
(PENTECOSTAL)  
Taytay, Rizal
326. TEMPLE OF GOD, HOLY SPIRIT 1955  
Bo. Tantayan, Mangaldan, Pangasinan

327. TEMPLE OF GOD FOR JESUS CHRIST 1962  
756 Panay St., Sampaloc, Manila
328. TEMPLE OF THE HOLY SPIRIT 1966  
May Bldg., Rizal Avenue, Manila
329. TEMPLE OF KNOWLEDGE, LOVE AND CHARITY 1950  
981 Herrera St.  
Cor. 972-76 Folgueras, Tondo, Manila
330. TEMPLO NG DIOS 1958  
(TEMPLE OF GOD)  
Rizal, Nueva Ecija
331. TEMPLO NG DIOS 1966  
5 Ilaw St.  
San Francisco del Monte, Quezon City
332. TEMPLO NG DIOS—MGA SAKSI NI JEHOVAH 1960  
KAY KRISTO JESUS (TEMPLE OF GOD, JEHOVAH'S  
WITNESSES FOR JESUS CHRIST)  
940 P. Gomez St., Mandaluyong, Rizal
333. TEMPLO LA PERFECCION 1924  
Obando, Bulacan
334. THINGS TO COME MISSION 1958  
P. O. Box 56, Ozamis City  
P. O. Box 96  
Cope, Colorado, 80812, U.S.A.
335. TIMA-AN SA BALANG LAWAY NI JESUS 1949  
(MARK OF THE HOLY SALIVA OF JESUS)  
Tinago, Malimono, Surigao
336. TIPAN NG PANGINOON 1907  
(LIGHT AND SPIRIT OF TRUTH)  
430 M. Hizon St., Caloocan City



120 *Directory of Organizations and Agencies*

337. TRIBAL EVANGELISM 1964  
1527 Nadelco St.  
Sampaloc, Manila
338. TRUE CHURCH, THE 1966  
Ambabaay, Bani, Pangasinan
339. UNION ESPIRITISTA CRISTIANA DE FILIPINAS 1920  
(THE CHRISTIAN SPIRITIST UNION OF  
THE PHILIPPINES)  
Niugan, Malabon, Rizal
340. UNITED CHURCH OF CHRIST IN 1899  
THE PHILIPPINES  
P. O. Box 718, Manila  
PHILIPPINE INTERBOARD COMMITTEE  
475 Riverside Drive  
New York, New York, 10027, U.S.A.
341. UNITED EVANGELICAL CHURCH (CHINESE) 1929  
1242 Benavides, Manila
342. UNITED FILIPINO CHURCH 1962  
(IGLESIA FILIPINISTA)  
Labason, Zamboanga del Norte
343. UNITED FOLLOWERS OF CHRIST CHURCH 1950  
Juan Tomas Road  
Sta. Cruz, Cavite City
344. UNITED HOLY CHURCH OF AMERICA 1960  
Bo. David Mangaldan, Pangasinan  
31 Miami Ave.  
Columbus 3, Ohio, U.S.A.
345. UNITED PENTECOSTAL CHURCH 1957  
(PHILIPPINES)  
c/o Rev. E. L. Buckmiller (Superintendent)  
Balibago, Angeles, Pampanga

*Directory of Organizations and Agencies* 121

- 3645 S. Grand Boulevard  
St. Louis, Missouri, 63118, U.S.A.
346. UNITED WORLD 1954  
Initao, Misamis Oriental  
UNITED WORLD MISSION  
Box 8000  
St. Petersburg, Florida, 33738, U.S.A.
347. UNIVERSAL CHURCH OF CHRIST 1924  
(IGLESIA UNIVERSAL DE CRISTO)  
("CARLSON" GROUP)  
117-C Sikatuna St.  
Cebu City  
P. O. Box 70  
Downey, California, 90241, U.S.A.
348. UNIVERSAL DEI ECCLESIA 1936  
(UNIVERSAL CHURCH OF GOD)  
c/o Rev. Felimon Ramirez  
San Antonio, Los Baños, Laguna
349. UNIVERSAL FAMILY OF YAHWEH OF 1956  
THE FIRST BORN, WORLD MISSION  
Riverside Dormitory, N.D.C. Compound  
Pureza St., Sta. Mesa, Manila
350. UNIVERSAL RELIGION OF THE 1959  
EQUIFRILIBRICUM UNIVERSUM  
(UNIVERSAL RELIGION OF UNIVERSAL EQUALITY,  
FRATERNITY AND LIBERTY)  
Mainit, Surigao
351. UNIVERSALIST CHURCH OF THE PHILIPPINES 1955  
San Carlos, Negros Occidental

UNITARIAN UNIVERSALIST ASSOCIATION  
25 Beacon St.  
Boston 8, Massachusetts, U.S.A.

352. VISAYAN ASSOCIATED GOSPEL CHURCHES OF THE PHILIPPINES  
Cauayan, Negros Occidental 1948

ASSOCIATED GOSPEL MISSION  
1919 Beech St.  
Pittsburgh 21, Pennsylvania, U.S.A.

353. VOICE OF ASIA MISSION 1958  
P. O. Box 2849, Manila  
3461 B. V. Mapa, Sta. Mesa, Manila

VOICE OF CHINA AND ASIA  
P. O. Box 15-M  
Pasadena, California, U.S.A.

354. WATCH TOWER BETHEL AND PULPIT SOCIETY 1933  
No 2621 Int. 2 Herran St.  
Sta. Ana, Manila

355. WATCH TOWER BIBLE AND TRACT SOCIETY (JEHOVAH'S WITNESSES) 1912  
186 Roosevelt Ave., San Francisco del Monte, Quezon City

124 Columbia Heights  
Brooklyn, New York, 11201, U.S.A.

356. WAY OF SALVATION CHURCH OF THE PHILIPPINES 1948  
Narvacan, Ilocos Sur

357. WESLEYAN METHODIST CHURCH OF THE PHILIPPINES 1950

c/o Rev. Daniel McCandless  
Villasis Bible School  
Villasis, Pangasinan

P. O. Box 2000  
Marion, Indiana, 46955, U.S.A.

358. WORLD BAPTIST FELLOWSHIP MISSION COUNCIL\* 1956

3001 W. Division  
Arlington, Texas, 76010

359. WORLD CHRISTIAN MOVEMENT 1965  
156-A North Domingo St.  
Cubao, Quezon City

360. WORLD PEACE CRUSADERS 1953  
c/o Mrs. S. R. Belleza  
181 Roxas St., New Lucban, Baguio City

361. WORLD PEACE CRUSADERS MISSION 1948  
("LAMPLIGHTERS")  
c/o E. J. Tropa  
Box 502, Manila

362. WORLD TEMPLES (PHILIPPINES) 1960  
Room 216 Calve Building  
226 Escolta St., Manila

363. WORLD WIDE MISSIONS (PHILIPPINES) 1963  
Marag, Luna, Apayao  
Box G, Pasadena, California, 91109  
U.S.A.

364. WORLD-WIDE CHRISTIAN PRAYER FELLOWSHIP 1958  
544-546 Asuncion  
San Nicolas, Manila

\* No address given or known.



365. WORLD WIDE PRAYER AND MISSIONARY UNION\* n. d.  
4714 N. Spaulding Ave.  
Chicago, Illinois, 60625, U.S.A.
366. YOUNG MEN'S CHRISTIAN ASSOCIATIONS 1898  
350 Arroceros St., Manila  
WORLD ALLIANCE OF YOUNG MEN'S  
CHRISTIAN ASSOCIATIONS  
37 Quai Wilson  
Geneva, Switzerland
367. YOUNG WOMEN'S CHRISTIAN ASSOCIATION 1926  
880 United Nations Avenue, Manila  
WORLD YOUNG WOMEN'S  
CHRISTIAN ASSOCIATION  
37 Quai Wilson  
Geneva, Switzerland
368. YOUTH GOSPEL CENTER (CHINESE) 1954  
1056 Sanchez and Recto Avenue, Manila

\* No address given or known.

TABLE II  
STATISTICAL ANALYSIS OF BASIC DATA ON ORGANIZATIONS CATALOGUED

Catalogue Entries	Selective Percentages	
	Frequencies	Percentages
Registered Groups .....	298	80% <sup>a</sup>
Non-Registered Groups .....	70	20%
Foreign or Indigenous Groups		
Foreign Organizations <sup>1</sup> .....	120	33%
Indigenous Organizations <sup>2</sup> .....	248	67%
Pre-War and Post-War		
Pre-War (Extant) .....	65	18%
Foreign .....	23	35%
Indigenous .....	42	65%
Independent Catholic <sup>3</sup> .....	13	
Unclassified .....	20	
Evangelical-Protestant <sup>4</sup> .....	32	
Ecumenical Protestant .....	13	38%

	<u>F r e q u e n c i e s</u>	<u>Selective Percentages</u>
Foreign .....	11	
Indigenous .....	2	62%
Independent Protestant .....	19	
Foreign .....	13	
Indigenous .....	6	
Post-War .....		303
Foreign .....		97
Indigenous .....		206
Independent Catholic .....		26
Unclassified .....		93
Evangelical-Protestant .....		184
Ecumenical Protestant ..	10	5%
Foreign .....	9	10%
Indigenous .....	1	90%
Independent Protestant ..	174	95%
Foreign .....	77	90%
Indigenous .....	97	10%

	<u>F r e q u e n c i e s</u>	<u>Selective Percentages</u>
<u>Interdenominational Bodies</u>	20	
Foreign .....	12	
Indigenous .....	8	
<u>Non-Denominational Service Organizations and Agencies</u>	47	
Foreign .....	31	
Indigenous .....	16	
Independent Catholic .....	1	
Unclassified .....	5	
Evangelical-Protestant .....	41	
Ecumenical .....	11	
Independent .....	30	
<u>Denominations, National Churches, and Associations of Congregations*</u>	301	82%
Independent Catholic .....	39	13%
Foreign .....	1	
Indigenous .....	38	



	<u>F r e q u e n c i e s</u>	<u>Selective</u> <u>Percentages</u>
Unclassified .....	114	38%
Foreign .....	5	
Indigenous .....	109	
Evangelical-Protestant .....	148	49%
Foreign .....	64	43%
Indigenous .....	84	57%
Ecumenical Protestant .....		5%
Independent Protestant .....		95%

<sup>1</sup> "Foreign" meaning either transplanted from abroad or having official or unofficial relations overseas.

<sup>2</sup> "Indigenous" meaning apparently free of direct foreign control and support.

<sup>3</sup> Unclassified organizations are those which cannot easily be identified with either the "catholic" or the "evangelical" tradition in the Philippines and thus remain as yet undetermined.

<sup>4</sup> Reference is here made to the wider Protestant Ecumenical Movement symbolized by the National and World Councils of Churches. By "independent" is meant those organizations or agencies which function largely outside this wider Movement.

<sup>5</sup> This inclusive category embraces not only denominations but agencies of denominations from abroad, whose denominations, as such, may not otherwise function in this country. Furthermore, the category includes Churches and Associations of national or regional scope or outreach, some of which do not wish to be identified as "denominational," although they function very much like denominations.

<sup>a</sup> Percentages refer, in each case, to the total frequency immediately preceding.

## CHAPTER V

## COMPARATIVE CHURCH MEMBERSHIP ESTIMATES OF PROTESTANT ORGANIZATIONS WITH ONE HUNDRED MEMBERS OR MORE

	<u>Philippine</u> <u>Membership<sup>a</sup></u>	<u>U.S./World</u> <u>Membership<sup>a</sup></u>
<b>Adventists</b>		
Church of God (Seventh Day)	1,000	2,000
Seventh Day Adventists, General Conf.	78,368	1,456,198 (world)
Seventh Day Adventist Reform Movement	515	—
Iglesia Adventista del Siptimo dia	800	—
Glorioso Mission de Filipinas (Glorious Mission of the Seventh Day Adventist Church of the Philippines)	800	31,046
Advent Christian Church	5,000	—
Things to Come Mission	200	5,800
Church of God (Abrahamic Faith)	86,683	1,495,044

<sup>a</sup> Latest available figure or estimate based on questionnaire, interview, or earlier directories, mainly 1965 reports. This includes only those groups that have reported their adult membership, and which reported one hundred members or more.

Name and Grouping	Philippine Membership*	U.S./World Membership*
<b>Baptists</b>		
Convention of Philippine Baptist Churches	27,000	719,100
Baptist Bible Fellowship of the Philippines	4,000	—
General Baptist Mission	573	62,841
Southern Baptist Convention	8,000	10,770,573
Baptist General Conference	500	86,793
Association of Fundamental Baptist Churches	16,000	154,767
Conservative Baptist Association of the Philippines	550	300,000
Fellowship of Baptist Churches in Southern Luzon	350	—
Maranatha Gospel Fellowship	100	—
	57,073	12,094,074
<b>Churches of Christ</b>		
Iglesia Ni Kristo ("Manalista")	500,000	—
Iglesia Ni Cristo Sa Ibabaw Ng Bato (Church of Christ Upon the Rock)	500	—
Iglesia Ni Jesucristo, "Bagong Jerusalem" (Church of Jesus Christ, "New Jerusalem")	30,000	—
Church of Jesus Christ of Latter Day Saints	1,000	2,500,000 (world)
Churches of Christ (New Testament)	5,600	—
Evangelical Church of Christ	1,500	—

Name and Grouping	Philippine Membership*	U.S./World Membership*
<b>Churches of God</b>		
Crusaders of the Divine Church of Christ	100,000	—
Church of Christ of Balicbalic	120	—
Iglesia Edificada de Jesucristo (Edified Church of Jesus Christ)	12,000	—
Iglesia Evangelico Unida de Cristo (UNIDA) (United Evangelical Church of Christ)	15,000	—
Church of Christ (Mtt. 16:18)	800	—
Churches of Christ, Philippine Mission	54,000	1,965,786 (1962)
Church of Christ, Scientist	400	—
Remnant Church of Christ	100	—
The Church, the Body of Christ	869	—
Evangelical Christian Catholic Apostolic Church of Christ	1,000	—
Church of Christ (Pilipino Movement)	150	—
Universal Church of Christ	500	—
United Church of Christ	135,467	8,030,634
	859,006	12,780,634
<b>Churches of God</b>		
Iglesia Ng Dios Kay Kristo Jesus (Church of God in Christ Jesus)	15,000	—
Church of God (Seventh Day)	1,000	2,000



Name and Grouping	Philippine Membership*	U.S./World Membership*
New Testament Church of God (Cleveland)	3,070	205,465
Evangelical Church of God	2,140 (1962)	—
Iglesia Ng Dios	1,000	—
Ecclesiae Dei	200	—
Universal Dei Ecclesia	200	—
Church of God (Acts 20:28)	250	—
Church of God of Prophecy	3,200	40,785
Church of God Christ Buildeth	130	—
Moncadian Church of God	200	—
The Kingdom of God	110	—
Iglesia Ng Dios Na Buhay	300	—
(Church of the Living God)	200	—
Church of God (Abrahamic Faith)	27,000	254,050
Independent Catholic-Type Bodies		
Divine Trinity of Jesus (Catholic Church)	15,000	—
Independent Church of Filipino Christians	1,700	—
Philippine Independent Church	1,600,000	—
Philippine Episcopal Church	63,276	410,657
Christ Jesus' Holy Church	7,000	—
Philippine Liberal Church	210	—

Name and Grouping	Philippine Membership*	U.S./World Membership*
United Filipino Church (Iglesia Filipinista)	4,000	—
Iglesia Catolica Nacional	10,000	—
Iglesia Cismatica Filipina Nacional	10,000 (1956)	—
(National Schismatic Church of the Phil.)	—	7,000 (1959)
Christian Catholic Church (Evangelical)	3,500	—
Filipino Christian Church	1,500	—
Iglesia Nacional de Filipinas	450	—
Church of God (Catholic and Apostolic	200	—
Aglipayan Memorial)	800	—
Iglesia Catolica Apostolica Nacional	200	—
Iglesia Ng Dios Ng Katotohanan	200	—
(The God of Truth Church)	200	—
Divine Filipino Catholic Church	200	—
Holy Catholic Apostolic Christian Church	200	—
Spiritual Filipino Catholic Church	500	—
Philippine Unitarian Church	200	—
Iglesia de la Libertad	—	—
(The Church of Liberty)	—	—
Mga Kapatiran Cristiano Nagpupulong	200	—
San Juan Gospel	—	—
(The Christian Brethren of the Gospel of	—	—
Saint John)	—	—

Name and Grouping	Philippine Membership*	U.S./World Membership*
Evangelical Christian Catholic Apostolic Church	1,000	—
Iglesia de la Santisima Trinidad Catolica Apostolica (Catholic Apostolic Church of the Holy Trinity)	200	—
Iglesia Evangelica Catolica Filipina (Evangelical Catholic Church of the Phil.)	405	—
Sacred Family of God	174	—
	<u>1,721,005</u>	<u>3,417,657</u>
<b>Jehovah's Witnesses</b>		
Watch Tower Bible and Tract Society	35,713	1,075,523 (world)
Templo Ng Dios—Mga Saksi Ni Jehovah Kay Kristo Jesus (Temple of God—Jehovah's Witnesses for Jesus Christ)	500	—
	<u>36,213</u>	<u>1,075,523</u>
<b>Methodists</b>		
The Methodist Church	71,973	10,331,574

Name and Grouping	Philippine Membership*	U.S./World Membership*
Iglesia Evangelica Metodista, en las Islas Filipinas (IEMELIF) (Evangelical Methodist Church of the Philippines)	25,000	—
Free Methodist Mission	757	54,164
Wesleyan Methodist Church of the Philippines	<u>1,058</u>	<u>47,683</u>
	98,788	<u>10,447,421</u>
<b>Pentecostal and Holiness Movements</b>		
Christ Evangelistic Association	100	—
Church of the Holy Trinity	1,000	850
Universal Family of Yahweh of the First Born	450	—
Iglesia Patriota de Nuestro Señor Jesucristo (Patriotic Church of Our Lord Jesus Christ Elect)	25,000	—
Pilgrim Holiness Church	1 500	33,165
Assemblies of God	13,022	555,992
Pentecostal Evangelical Assembly of Christ Elect	2 000	—
United Pentecostal Church (Philippines)	10,000	150,000 (1962)
Pentecostal Church of Christ	250	1,243 (1963)



Name and Grouping	Philippine Membership*	U.S./World Membership*
International Church of the Foursquare Gospel	9,500	89,215 (1963)
Assemblies of the Lord Jesus Christ	200	—
Church of the Nazarene	650	432,717 (world)
Assembly of God Universal	200	—
International Ministerial Association	4,200	—
Philippine Independent Fellowship	200	—
People's Missionary Church	300	—
Temple of the Holy Spirit	105	—
Philippine Assemblies of God	206	—
Pentecostal Bible Way Church	300	—
Holiness Nazarene Church	200 (1961)	—
Eglesia Sa Spiritu Santo	—	—
	<u>104,693</u>	<u>1,263,182</u>

## Rizalist Groups

Iglesia Sagrada Ng Lahi (Sacred Church of the Race)	35,000	—
Iglesia Watawat Ng Lahi (Banner of the Race Church)	50,000	—
Bathalismo (Inang Mahiwaga) (God, Mysterious Mother)	200,000 (1960)	—

Name and Grouping	Philippine Membership*	U.S./World Membership*
Iglesiang Pilipina ("Adarnista") (The Philippine Church)	15,000	—
Iglesia Sagrada Filipina Ng Sinco Vucales y Virtudes Tierra Santa de Jerusalem (The Sacred Philippine Church of the Five Vowels and Virtues, Holy Land of Jerusalem)	550	—
Association de Sagrada Familia (Association of the Holy Family)	250	—
Pananampalataya Ng Kapatirang Ang Litaw Ng Katalinuhan (Brotherhood of Faith: The Revealed Knowledge)	200	—
Iglesia de la Sagrada Familia (Church of the Holy Family)	200	—
	<u>301,200</u>	—
Spiritists (Organized Spiritism)	—	—
Iglesia Evangelica Espiritista (Evangelical Spiritism Church)	500	—
Iglesia Espirita Veridica del Espiritu Santo (Spiritual Church of the Holy Spirit)	3,000	—

<u>Name and Grouping</u>	<u>Philippine Membership*</u>	<u>U.S./World Membership*</u>
Union Spiritista Cristiana de Filipinas (The Christian Spiritist Union of the Phil.)	100,000	—
Iglesia Spiritista, Ilaw at Katarungan (Spiritist Church, Light and Justice)	100	—
	<u>103,600</u>	
Evangelistic Associations and Service Organizations Which Sponsor Congregations		
Anchor Bay Evangelistic Association of the Philippines	1,400	—
Christian Evangelical Mission (Midwest Evangelistic Association)	350	—
Faith Tabernacle (Broadway Tabernacle)	150	—
Associated Gospel Mission	950	—
Voice of Asia Mission	225	—
Christian Mission in the Far East	9,500	—
Things to Come Mission	5,000	—
Christian Missions in Many Lands	1,600	—
Oriental Missionary Crusade	5,000	33,250 (U. S.)
Maranatha Gospel Fellowship	100	—

<u>Name and Grouping</u>	<u>Philippine Membership*</u>	<u>U.S./World Membership*</u>
Samahan Sa Nayon (Fellowship in the Barrio)	200	—
International Missions	700	—
United World Mission	126	—
Overseas Missionary Fellowship	900	—
Far Eastern Gospel Crusade	450 (1926)	—
Far East Broadcasting Company	100	—
Philippine Missionary Fellowship	2,000	—
Christ Evangelistic Association	100	—
Grace and Truth Tabernacle	1,500	—
Bible Protestant Mission	250	—
Fellowship of Independent Fundamental Churches of the Philippines	300	—
	<u>30,901</u>	<u>33,250</u>
Chinese "Mother Churches" of Regional Scope		
United Evangelical Church (Reformed)	15,000	—
Christian Gospel Church ("Little Flock")	1,000	—
Grace Gospel Church (Baptist)	800	—
	<u>16,800</u>	



<u>Name and Grouping</u>	<u>Philippine Membership*</u>	<u>U.S./World Membership*</u>
<b>Unitarian Movements</b>		
Philippine Unitarian Church	500	—
Universalist Church of the Philippines	2,000	—
The True Church	101	—
	<u>2,661</u>	
<b>Unclassified Organizations from Abroad</b>		
Christian and Missionary Alliance	13,966	63,136
Evangelical Free Church	100	36,705 (1962)
Salvation Army	4,590	264,910
Lutheran Church in the Philippines	5,039	2,650,857
United Followers of Christ	110	—
Iglesia Mistica Filipina Alpha Omega (Mystic Church of the Philippines, Alpha-Omega)	170	—
Jewish Community of the Philippines*	120	5,600,000
	<u>24,095</u>	<u>8,615,608</u>

\* These figures are not included in the final tabulation, and are included here for information only.

<u>Name and Grouping</u>	<u>Philippine Membership*</u>	<u>U.S./World Membership*</u>
<b>Miscellaneous Indigenous Organizations</b>		
Ang Bathala Ng Daigdig Association (The God of the World Association)	4,000	—
Tipan Ng Panginoon (Light and Spirit of Truth)	10,000	—
Believers in Chrsit	1,010	—
Coe Foundation in the Philippines	150	—
World Christian Movement	300	—
Alaph Divine Temple	90,000	—
Christian Union for True Knowledge and Spiritual Living	675	—
Universal Family of Yahweh	450	—
Assemblies of Christians	800	—
Sambahan Ng Amang Ka-ama-amahan At Inang Ka-ina-inahan (Church of the Father of Fathers and the Mother of Mothers)	15,457	—
Church of the Holy Trinity	500	—
The New Testament Church	300	—
The Rock Christ Jesus	2,000	—
Pagtulun-an Gikan Sa Dios Nga Amahan (The Teachings of God the Father)	10,000	—

Name and Grouping	Philippine Membership*	U.S./World Membership*
Christian Settlement Association ("Little Flock")	7,000	—
Iglesiang Itinayo Ni Jesucristo, Sa Malayong Silangan	1,000	—
(The Church Founded by Jesus Christ in the Far East)		
Equifrilibricum World Religion	16,000	—
Iglesia Ng Bansa, Dios Ama, Dios Anak At Dios Espiritu Santo	278	—
(Church of the Nation, of God the Father, God the Son, and God the Holy Spirit)		
Iglesia Cristiana Universal (Universal Christian Church)	200	—
Espiritu At Buhay (Spirit and Life)	100	—
Alpha and Omega	100	—
Banal Na Pamahalaan Ng Kataastaasang Amang Bathala Ng Dios Na Buhay	200	—
(Holy Government of the Most High Father of the Living God)		
Samahan Ng Malayang Mananampalataya (Free Faith Organization)	200	—

Name and Grouping	Philippine Membership*	U.S./World Membership*
The Way of Salvation Church	234	—
Samahan Ng Tatlong Persona Solo Dios (Association of Three Persons, One God)	200	—
Iglesia del Ciudad Mistica de Dios (Church of the Mystic City of God)	200	—
Iglesia Ng Philadelphia (The Church of Philadelphia)	200	—
The Holy Stone of the Catholic Apostolic Church of the Spirit	878	—
	<u>162,432</u>	
GRAND TOTALS OF AVAILABLE ESTIMATES ON PHILIPPINE AND U.S./WORLD MEMBERSHIP OF 166 ORGANIZATIONS .....	3,631,060	54,878,200
MINUS DUPLICATIONS .....	<u>90,715</u>	<u>7,800</u>
NET TOTALS .....	3,600,350	54,870,400



TABLE III  
SUMMARY OF MEMBERSHIP STATISTICS

NCCP-Related Organizations	Philippines	U.S./World
Total Membership of Organizations Related to the National Council of Churches in the Philippines or the World Council (52.5% of total non-Roman Christian population) .....	1,937,716	22,491,965
Membership of Organizations Related to the NCCP or WCC, which are Transplanted from Abroad or have Foreign Ties (15%) .....	297,716	22,491,965
Membership of Organizations Related to the NCCP or WCC, which are more or less Indigenous to the Philippines (85%) .....	1,640,000	—
Independent Non-Catholic Organizations		
Membership of Independent or Separatist (Non-Catholic) Organizations (Unrelated to the NCCP or WCC) <sup>1</sup> (32%) .....	1,146,059	21,230,126

<sup>1</sup> Including Seventh Day Adventists and Missouri Synod Lutherans, although they are Associate Member Boards of the Division of Overseas Ministries of the NCC-USA.

	Philippines	U.S./World
Membership of Independent or Separatist Protestant Organizations which are Transplanted from Abroad or have Foreign Ties (24%) .....	274,309	21,230,126
Membership of Independent or Separatist Protestant Organizations which are more or less Indigenous to the Philippines (86%) .....	871,750	—
Ecumenical and Independent Protestants		
Total Membership of Evangelical-Protestant Organizations (All the above Except PIC and PEC) (40%) .....	1,420,499	40,311,434
Independent Catholic Groups		
Total Membership of Independent Catholic Organizations Outside the NCCP (3.4%) .....	57,729	7,000
Total Membership of Independent Catholic Organizations (Including PIC and PEC) (47%) .....	1,721,005	3,417,657
Unclassified Christian Organizations		
Total Membership of Unclassified Organizations <sup>2</sup> ...	458,846	11,141,309

<sup>2</sup> Includes such agencies from abroad as "Mormons" and "Christian Scientists," and such indigenous groups as those of the *Espiritista Movement*. It should be noted that in these totals there is some overlapping with the total on the first page of this Table, concerning "Membership of Independent or Separatist (Non-Catholic) Organizations (Unrelated to the NCCP or WCC)."

Non-Roman Christian Organizations	Philippines	U.S./World
Total Membership of Non-Roman Christian Organizations which are Transplanted from Abroad or have Foreign Ties (16%) .....	578,043	54,870,400
Total Membership of Non-Roman Christian Organizations which are more or less Indigenous to the Philippines (84%) .....	3,022,307	—
Total Membership of Non-Roman Christian Organizations (Including Unclassified Groups of Greater or Lesser Christian Orientation) (12% of Christian Population) .....	3,600,350	54,870,400
Adventists .....	86,683	1,495,044
Baptists .....	57,073	12,094,074
Churches of Christ .....	859,006	12,780,634
Churches of God .....	27,000	254,050
Jehovah's Witnesses .....	36,213	1,075,523
Methodists .....	98,788	10,447,421

	Philippines	U.S./World
Pentecostal and Holiness Movements .....	104,688	1,263,182
Rizalist Groups .....	301,200	—
Spiritists (Organized Spiritism) .....	103,600	—
Evangelistic Associations and Service Organizations Which Sponsor Congregations .....	30,901	—
Chinese "Mother Churches" of Regional Scope .....	16,800	—
Unitarian Movements .....	2,661	—
Unclassified Organizations from Abroad .....	24,095	8,615,609
Miscellaneous Indigenous Organizations .....	162,432	—
TOTAL NUMBER OF ORGANIZATIONS REPORTING 100 OR MORE MEMBERS	166	
TOTAL NUMBER OF ORGANIZATIONS REPORTING 1000 OR MORE MEMBERS	74	



TABLE IV  
GENERAL SUMMARY OF RELIGIOUS STATISTICS  
FOR THE PHILIPPINES\*

ROMAN CATHOLIC POPULATION (80%) .....	24,846,000 <sup>1</sup>
NON-ROMAN CHRISTIAN COMMUNITY (12%)	
<i>Independent Catholics (5.5%)</i>	
Independents and Episcopalians .	1,663,000
Other (Non-Roman) Catholics ...	58,000
	<u>1,721,000</u>
<i>Evangelical-Protestants (4.5%)</i>	
NCCP-Related Bodies .....	274,000
Independent Protestants .....	1,146,000
	<u>1,420,000</u>
<i>Unclassified Christian Bodies (2%)</i>	
Total Non-Roman Christian Community .	3,600,000
TOTAL CHRISTIAN POPULATION (92%) .....	<u>28,446,000</u>

\* Based mainly on late 1964 and early 1965 reports.

<sup>1</sup> 1964 *Catholic Directory*

NON-CHRISTIAN RELIGIONS (8%)	
Muslims .....	1,600,000
Buddhists .....	40,000
Others (Unaccounted for) .....	<u>782,000<sup>2</sup></u>
TOTAL NON-CHRISTIAN POPULATION .....	<u>2,422,000</u>
GENERAL POPULATION (1964) .....	30,868,000 <sup>3</sup>

<sup>2</sup> Includes such ethno-religious minorities as Orthodox Jews, Taoists, Hindus, Sikhs, Confucianists, and "Animists." We know that there are only 120 Orthodox Jews, and the 1960 Census registers 354,000 persons under "Pagan" or "No Religion." If this latter figure is still approximately correct, there would still be 428,000 distributed among the remaining four religious groups: Hindus, Taoists, Confucianists, and Sikhs.

<sup>3</sup> This figure is the best mid-year estimate for 1964, as reported by Frank Lorimer, University of the Philippines Population Institute, at the 1965 Philippine Population Conference. He derived this from the Institute's 1965 figure (31,846,000) by applying the annual rate of increase (3.232%) in reverse. (See F. W. Lorimer, "Analysis and Projections of the Population of the Philippines," in *First Conference on Population*, 1965, Population Institute, University of the Philippines, 1966, pp. 200-314).

TABLE V  
CHURCH GROWTH ESTIMATES OF MEMBER-BODIES OF THE  
NATIONAL COUNCIL OF CHURCHES IN THE PHILIPPINES IN  
COMPARISON WITH THE SEVEN LARGEST INDEPENDENT  
DENOMINATIONS OF FOREIGN ORIGIN

NCCP Member-Bodies	1955 <sup>a</sup>		1965 <sup>b</sup>		Decennial Rate		Annual <sup>1</sup> Rate	
Philippine Independent Church	1,416,000		1,600,000		13.0%		1.2%	
United Church of Christ	99,837		135,467		35.7%		3.1%	
The Methodist Church	60,289		71,973		19.3%		1.8%	

<sup>a</sup> 1957 *World Christian Handbook*, based mainly on 1955 reports of adult membership.

<sup>b</sup> Based on questionnaire or interview, reporting adult membership.

<sup>1</sup> The annual rates of increase would result in the observed decennial rate, assuming a continuous annual rate of increase. It is derived from the decennial rate by the formula:  $\log(1 + r_d) = 10 \log(1 + r_a)$  where  $r_d$  is the decennial rate of increase and  $r_a$  is the annual rate of increase. For details, see George W. Barclay, *Techniques of Population Analysis* (Wiley & Sons, N.Y., 1958), pp. 206ff. I am indebted to Mr. John Laing of the Population Research Office at Silliman University for his assistance in determining these annual rates. These rates include growth by religious conversion as well as by natural family increase.

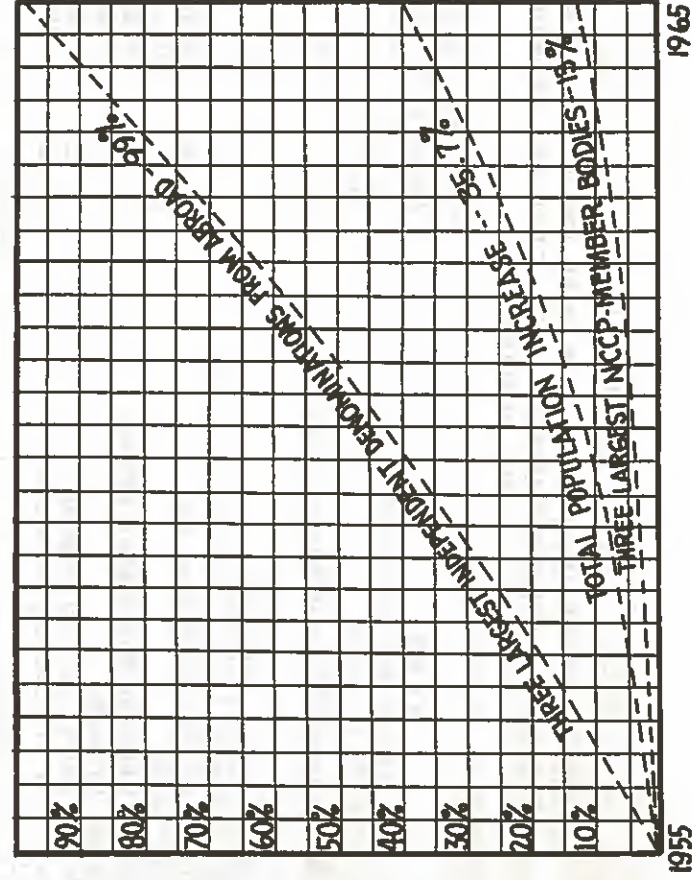
Philippine Episcopal Church	30,360	63,276	92.0%	6.7%
Convention of Philippine Baptist Churches	22,000	27,000	22.7%	2.0%
Iglesia Evangelica Metodista	25,000	25,000	0.0%	0.0%
Iglesia Evangelica Unida de Cristo	15,000	15,000	0.0%	0.0%
AGGREGATE TOTALS AND COMBINED PERCENTAGES	1,668,586	1,937,716	16.0%	1.5%
Independent Denominations				
Seventh Day Adventists	51,247	78,368	53.0%	4.4%
Churches of Christ, Philippine Mission ("Wolfe Group")	17,000	54,000	217.5%	12.2%
Association of Fundamental Baptist Churches (ABWE)	6,500	16,000	146.0%	9.4%
Christian & Missionary Alliance	10,348	15,638	50.1%	4.2%
International Church of the Foursquare Gospel	1,333	9,500	613.0%	21.7%



Assemblies of God	2,193	9,382	328.0%	15.6%
Southern Baptist Convention	1,247	8,000	542.0%	20.4%
AGGREGATE TOTALS AND COMBINED PERCENTAGES	89,868	190,890	112.0%	7.8%
PHILIPPINE POPULATION (1955-1965)	23,472,000	31,846,000	35.7%	3.1% <sup>2</sup>

<sup>2</sup> Both of these estimates were reported by Frank Lorimer of the U.P. Population Institute, at the 1965 Philippine Population conference. This growth rate is reported to be the highest of any country in the world. (See F. W. Lorimer, *ibid*).

COMPARATIVE PERCENTAGES OF CHURCH  
MEMBERSHIP INCREASE IN RELATION  
TO TOTAL POPULATION



# CHAPTER VI

## STATISTICS ON NUMBER OF MISSIONARIES AND FIELDS OF SERVICE OF OVERSEAS PROTESTANT MISSION AGENCIES\* AT WORK IN THE PHILIPPINES

### NAMES

No. of Mis-  
sionaries in  
the R.P.

In the  
World

No. of  
Countries  
or Fields

### Inter- & Non-Denominational Service Organizations

154

American Leprosy Missions	— <sup>1</sup>	—	27
Bethany Home	4	2	1
Child Evangelism Fellowship, Int'l.	4	157	50
World Vision	—	—	8
Overseas Christian Servicemen's Centers	11	20	3
Overseas Crusades	23	68	7
Voice of China and Asia Mission	2	10	4
Good News Broadcasting Association	2	210	31

\* Includes only those groups which release such information.

<sup>1</sup> Dash may mean that it is not a missionary-sending organization or that the number is not known.

### NAMES

No. of Mis-  
sionaries in  
the R.P.

In the  
World

No. of  
Countries  
or Fields

The Navigators	6	79	12
Overseas Missionary Fellowship (CIM)	96	811	9
Far East Broadcasting Company	29	58	6
Far Eastern Gospel Crusade	73	147	4
Christian Literature Crusade	4	98	13
Int'l. Fellowship of Evangelical Students (IVCF)	—	11	9
Missionary Aviation Fellowship	2	102	13
Int'l. Christian Leprosy Mission	—	17	6
Berean Missions	10	96	6
Wycliffe Bible Translators (SIL)	115	1,379	13
Campus Crusade for Christ	4	—	14
World Wide Prayer and Missionary Union	—	—	7

### TOTALS

3,265

### Agencies Related to the Division of

#### Overseas Ministries (NCC-USA)

Protestant Episcopal Church	60	456	32
Methodist Church, Division of World Missions	55	1,110	33
Philippine Interboard Committee	78		



NAMES	No. of Mis- sionaries in the R.P.	In the World	No. of Countries or Fields
Evangelical United Brethren Church		149	9
Reformed Church in America		158	10
United Christian Missionary Society (Disciples)		213	14
United Church of Christ (USA)		513	35
United Presbyterian Commission		1,203	38
Lutheran Church, Missouri Synod <sup>2</sup>	34	424	10
Seventh Day Adventists, Gen. Conference <sup>2</sup>	32	1,450	196
Church of God (Anderson, Ind.) <sup>2</sup>	—	97	15
Agricultural Missions	—	—	50
Radio, Visual Ed. and Mass Communications	—	—	24
Committee (RAVEMCCO)	—	—	60
Committee on World Literacy and Christian	—	—	27
Literature (LIT-LIT)	—	—	5
American Leprosy Missions	—	10	35
United Board for Christian Higher Education in Asia	—	102	
Young Men's Christian Associations	—		
TOTALS	283	6,228	

<sup>2</sup> Associate Membership.

NAMES	No. of Mis- sionaries in the R.P.	In the World	No. of Countries or Fields
American Leprosy Missions (also DOM)	—	—	27
Christian Literature Crusade	4	98	13
Christian and Missionary Alliance	45	876	24
Evangelical Free Church of America	16	166	7
Int'l. Church of Foursquare Gospel	13	106	24
Church of the Nazarene, General Board	16	470	35
Far East Broadcasting (See Above)	29	58	6
Far Eastern Gospel Crusade (See Above)	73	147	4
International Fellowship of Evangelical <sup>2</sup> Students (See Above)	—	11	9
American Advent Mission Society	9	33	4
Assemblies of God	29	1,060	68
Baptist General Conf. of America	26	125	7
Child Evangelism Fellowship, International (See Above)	4	157	50
Christian Reformed Church	2	194	13
Church of God (Cleveland, Tenn.)	6	173	24
Conservative Baptist Society	23	490	17

<u>NAMES</u>	<u>No. of Mis- sionaries in the R.P.</u>	<u>In the World</u>	<u>No. of Countries or Fields</u>
Overseas Crusades ( <i>See Above</i> )	23	68	7
Free Methodist Church of North America	12	188	16
Pilgrim Holiness Church	9	121	17
Wesleyan Methodist Church of America	2	113	13
Christian Nationals' Evangelism Commission	—	—	12
World Vision ( <i>See Above</i> )	1	69	8
United World Mission	—	—	20
<b>TOTALS</b>	<b>342</b>	<b>4,663</b>	
<b>Agencies Related to the Interdenominational</b>			
<b>Foreign Mission Association (IFMA)</b>			
Berean Missions	10	96	6
International Missions (Phil. Mission)	—	137	6
Missionary Aviation Fellowship ( <i>See Above</i> )	2	102	13
Overseas Missionary Fellowship ( <i>See Above</i> )	96	811	9
Far East Broadcasting (also EFMA)	29	58	6
Far Eastern Gospel Crusade (also EFMA)	73	147	4
<b>TOTALS</b>	<b>210</b>	<b>1,351</b>	

<u>NAMES</u>	<u>No. of Mis- sionaries in the R.P.</u>	<u>In the World</u>	<u>No. of Countries or Fields</u>
Association of Baptists for World Evangelism	78	300	8
Baptist Bible Fellowship, Int'l.	29	46	—
World Baptist Fellowship	—	7	16
Bible Protestant Missions	—	19	—
Independent Bible Baptist Missionary Board	—	—	—
<b>TOTALS</b>	<b>107</b>	<b>365</b>	
<b>Unaffiliated Agencies</b>			
Sambahan Sa Nayon	6	—	—
Bethany Home ( <i>See Above</i> )	4	6	1
International Christian Leprosy Mission ( <i>See Above</i> )	—	17	6
Christian Missions in Many Lands	16	396	—
Church of God of Prophecy	—	68	47
New Tribes Mission	35	457	18
Missionary and Soul Winning Fellowship	2	61	8
Christian Church of North America	—	11	10



<u>NAMES</u>	<u>No. of Mis- sionaries in the R.P.</u>	<u>In the World</u>	<u>No. of Countries or Fields</u>
World Wide Prayer and Missionary Union (See Above)	—	—	7
World Wide Missions	—	15	49
Wycliffe Bible Translators (See Above)	115	1,379	13
The Navigators (See Above)	6	79	12
Overseas Christian Servicemen's Centers (See Above)	11	20	3
Pentecostal Church of God of America	—	39	14
Salvation Army	10	124	14
Southern Baptist Convention	71	1,468	45
Things To Come Mission	6	9	2
United Pentecostal Church	—	67	19
Voice of China and Asia (See Above)	2	10	4
Campus Crusade for Christ (See Above)	4	—	14
Pentecostal Church of Christ	—	3	1
Good News Broadcasting (See Above)	2	210	31
Watch Tower and Tract Society	4	—	194
International Ministerial Association	30	450	12
Anchor Bay Evangelistic Association	8	96	6
General Baptist Mission Society	6	34	4
Oriental Missionary Crusade	9	—	—

<u>NAMES</u>	<u>No. of Mis- sionaries in the R.P.</u>	<u>In the World</u>	<u>No. of Countries or Fields</u>
International Missions	11	—	—
Open Air Campaigners	2	—	—
Churches of Christ	20	400	100
Church of Christ, Scientist	—	—	56
<b>TOTALS</b>	<b>380</b>	<b>5,415</b>	
<b>Pentecostal and Holiness Agencies</b>			
Anchor Bay Evangelistic Association (See Above)	8	96	6
Assemblies of God (See Above)	29	1,060	68
International Ministerial Association (See Above)	30	450	12
Pentecostal Church of God (See Above)	—	39	14
Pentecostal Church of Christ (See Above)	—	3	1
United Pentecostal Church (See Above)	—	67	19
Pentecostal Bible Way Church	—	—	4
Pilgrim Holiness Church (See Above)	9	121	17
International Church of Foursquare Gospel (See Above)	13	106	24
Church of God (Cleveland, Tenn.)	6	173	24
Christian Church of North America	—	11	10
Church of the Nazarene, General Board (See Above)	16	470	55

<u>NAMES</u>	<u>No. of Mis- sionaries in the R.P.</u>	<u>In the World</u>	<u>No. of Countries or Fields</u>
A. A. Allen Revivals	4	—	—
Oriental Missionary Crusade	9	—	—
<b>TOTALS</b>	<b>124</b>	<b>2,606</b>	
<b>Baptist Mission Agencies</b>			
American Baptist Convention ( <i>See Above</i> )	24	345	8
Conservative Baptist Association ( <i>See Above</i> )	23	414	17
Southern Baptist Convention ( <i>See Above</i> )	71	1,468	45
Association of Baptists for World Evangelism ( <i>See Above</i> )	78	300	8
Baptist Bible Fellowship International ( <i>See Above</i> )	29	—	—
Baptist General Conference of America ( <i>See Above</i> )	26	125	7
General Baptist Mission Society	6	34	4
Fellowship of Baptist Churches in Southern Luzon	8	—	—
<b>TOTALS</b>	<b>265</b>	<b>2,686</b>	
<b>Methodist Mission Agencies</b>			
Methodist Church, Division of World Mission ( <i>See Above</i> )	55	1,110	33

<u>NAMES</u>	<u>No. of Mis- sionaries in the R.P.</u>	<u>In the World</u>	<u>No. of Countries or Fields</u>
Free Methodist Mission ( <i>See Above</i> )	12	162	16
Wesleyan Methodist Church ( <i>See Above</i> )	2	126	13
<b>TOTALS</b>	<b>69</b>	<b>1,398</b>	
<b>Adventists</b>			
Seventh Day Adventists, General Conf.	32	1,450	196
Seventh Day Adventist Reform Movement	—	550	5
American Advent Mission Society ( <i>See Above</i> )	9	33	4
Things To Come Mission ( <i>See Above</i> )	6	9	2
<b>TOTALS</b>	<b>47</b>	<b>2,042</b>	
<b>Churches of God</b>			
Evangelical Church of God	2	—	—
Church of God (Anderson, Ind.)	—	97	15
Church of God of Prophecy ( <i>See Above</i> )	—	50	47
Church of God (Cleveland, Tenn.) ( <i>See Above</i> )	6	158	24
Church of God, General Conference	—	9	4
Pentecostal Church of God ( <i>See Above</i> )	—	41	14
Church of God (Seventh Day)	—	—	8
<b>TOTALS</b>	<b>8</b>	<b>355</b>	



NAMES	No. of		In the	No. of Mis-	
	Countries	or Fields	World	sionaries in	the R.P.
Churches of Christ	100		400	20	
Churches of Christ, Inc. (See Above)	56		—	—	
Church of Christ, Scientist (See Above)	—		—	12	
Churches of Christ, Philippine Mission (See Above)	—		3	—	
Pentecostal Church of Christ (See Above)	1		—	—	
TOTALS			403	32	
GRAND TOTALS					
Total Number of Missionaries .....			30,747	2,252	
Minus Duplications .....			8,815	872	
NET TOTALS .....			21,932	1,380	

TABLE VII

SUMMARY OF STATISTICS ON PROTESTANT  
MISSIONARY PERSONNEL

	Philippines	World
Total Number of Protestant Missionaries Whose Agencies Are At Work in the Philippines (and on which such statistics are available) .....	1,380	21,932
Total Number of Missionaries Representing Agencies Unrelated to the World Council of Churches (82%)	1,163	17,675
Total Number of Missionaries Representing Agencies Related to the World Council of Churches (18%)*	217	4,257 <sup>2</sup>
Total Number of Missionaries Representing Agencies Classified as Independent or Separatist <sup>1</sup> (73%)**	1,018	14,005
Total Number of Missionaries Representing Agencies Unclassified <sup>3</sup> (9%) .....	145	3,670

<sup>1</sup> Including Seventh Day Adventists and Missouri Synod Lutherans, although they are Associate Member Boards of the Division of Overseas Ministries of the NCC-USA.

<sup>2</sup> Whose agencies are operating in the Philippines.

<sup>3</sup> Includes such mission agencies as the "Mormons" and the "Church of Christ, Scientist."

\* 18% of the Total Number of Evangelical-Protestant Missionaries in the Philippines.

\*\* 73% of the Total Number of Evangelical-Protestant Missionaries in the Philippines.

	<u>Philippines</u>	<u>World</u>
Inter- & Non-denominational Service Organizations .....	385	3,265
Agencies Related to the Division of Overseas Ministries (NCC-USA) .	283	6,228
Agencies Related to the Evangelical Foreign Missions Association (EFMA) .....	342	4,663
Agencies Related to the Interdenominational Foreign Mission Association (IFMA) .....	210	1,351
Agencies Related to the International Council of Christian Churches (ICCC) .....	107	365
Unaffiliated Agencies .....	380	5,415
Pentecostal and Holiness Agencies .	124	2,606
Baptist Mission Agencies .....	265	2,686
Methodist Mission Agencies .....	69	1,398
Adventists .....	47	2,042
Churches of God .....	8	355
Churches of Christ .....	32	403

## CHAPTER VII

CLASSIFIED LISTING OF CHRISTIAN AND OTHER  
RELIGIOUS ORGANIZATIONS AND AGENCIES  
AT WORK IN THE PHILIPPINESInternational Christian Agencies  
Represented in the Philippines

1. Association of Theological Schools in Southeast Asia
2. East Asia Christian Conference
3. Foundation for Theological Education in Southeast Asia
4. Gideons International
5. International Council of Christian Churches
6. International Fellowship of Evangelical Students (WEF)
7. Roman Catholic Church
8. United Bible Societies
9. United Board for Christian Higher Education in Asia
10. World Alliance of Young Men's Christian Associations
11. World Council of Christian Education and Sunday School Association
12. World Council of Churches
13. World Evangelical Fellowship
14. World Student Christian Federation (WCC)
15. World Young Women's Christian Association

World "Confessional Families"  
of Churches in the Philippines

1. Alliance of Reformed Churches Throughout the World Holding the Presbyterian Order



2. Baptist World Alliance
3. International Congregational Council
4. Lambeth Conference of Bishops of the Anglican Communion
5. Pentecostal World Conference
6. Salvation Army
7. World Convention of Churches of Christ (Disciples)
8. World Methodist Council

**Interdenominational and Non-Denominational Mission Agencies from Abroad Operating in the Philippines**

1. American Leprosy Missions
2. Associated Mission Agencies of the International Council of Christian Churches
3. Back to the Bible Broadcast (Good News Broadcasting Co.)
4. Berean Mission
5. Campus Crusade for Christ, International
6. Child Evangelism Fellowship, International
7. Christian Literature Crusade
8. Christian Translators Fellowship
9. Division of Overseas Ministries of the National Council of Churches, U.S.A.
10. Evangelical Foreign Missions Association (National Association of Evangelicals, U.S.A.)
11. Evangelical Missionary Alliance (England)
12. Far East Broadcasting Company
13. Far Eastern Gospel Crusade
14. Interdenominational Foreign Mission Association
15. International Christian Leprosy Mission
16. Literature Crusades
17. Missionary Aviation Fellowship
18. The Navigators
19. New Tribes Mission
20. Overseas Christian Servicemen's Centers

21. Overseas Crusades
22. Overseas Missionary Fellowship
23. Philippine Interboard Committee (UCCP)
24. Slavic and Oriental Mission
25. United Board for Christian Higher Education in Asia
26. Voice of China and Asia
27. World Vision
28. World Wide Prayer and Missionary Union
29. Wycliffe Bible Translators (Summer Institute of Linguistics)

**Philippine Interdenominational Movements**

1. Association of Christian Schools and Colleges
2. The Christian Ecumenical Faith of the Philippines
3. Christian Laymen's Evangelistic Association
4. The Faith and Life Community
5. Gideons International, Downtown Manila
6. Interchurch Language School
7. Inter-Varsity Christian Fellowship
8. National Council of Churches in the Philippines
9. Philippine Bible Society
6. Interchurch Language School
10. Philippine Council of Fundamental Evangelical Churches
11. Philippine Interboard Office
12. Philippine Association of Theological Schools
13. Student Christian Movement in the Philippines
14. Union Church of Manila
15. Young Men's Christian Association
16. Young Women's Christian Association

**Denominations and Service Organizations Cooperating with the Philippine Bible Society**

1. Assemblies of God, General Council
2. Association of Christian Schools and Colleges

3. Back to the Bible Broadcast
4. Bible School of the Air
5. Christian Catholic Church
6. Christian and Missionary Alliance Churches of the Philippines
7. Christian Mission in Many Lands
8. Churches of Christ, Philippine Mission ("Wolfe Group")
9. Conservative Baptist Association of the Philippines
10. Convention of Philippine Baptist Churches
11. Evangelical Free Church Mission
12. Far East Broadcasting Company
13. Far Eastern Gospel Crusade
14. Foursquare Gospel Church
15. Free Methodist Mission in the Philippines
16. Iglesia Evangelica Metodista, en las Islas Filipinas (IEMELIF)  
(Evangelical Methodist Church in the Philippines)
17. Iglesia Evangelico Unida de Cristo, (UNIDA)  
(United Evangelical Church of Christ)
18. Methodist Church, The
19. National Council of Churches in the Philippines
20. New Testament Church of God
21. New Tribes Mission of the Philippines
22. Overseas Missionary Fellowship
23. Philippine Crusades
24. Philippine Episcopal Church
25. Philippine Independent Church
26. Philippine Lutheran Church
27. Philippine Missionary Fellowship
28. Pilgrim Holiness Church
29. Salvation Army
30. Seventh Day Adventists, Philippine Mission
31. Southern Baptist Convention

32. United Church of Christ in the Philippines
33. United Evangelical Church (Chinese)

**Denominations Cooperating in the Interchurch Language School**

1. The Methodist Church
2. Philippine Episcopal Church
3. Philippine Lutheran Church
4. Southern Baptist Convention
5. United Church of Christ in the Philippines

**Member-Bodies of the National Council of Churches in the Philippines**

1. Convention of Philippine Baptist Churches
2. Iglesia Evangelica Metodista, en las Islas Filipinas (IEMELIF)
3. Iglesia Evangelico Unida de Cristo (UNIDA)
4. The Methodist Church
5. Philippine Episcopal Church
6. Philippine Independent Church
7. United Church of Christ in the Philippines

**Member-Bodies of the Philippine Council of Fundamental Evangelical Churches**

1. Association of Baptist Churches in Luzon, the Visayas, and Mindanao
2. Christian Mission in the Far East
3. Christian and Missionary Alliance Churches of the Philippines
4. Conservative Baptist Association of the Philippines
5. Every Home Crusade, Philippines
6. Far Eastern Gospel Crusade
7. FIFCOP Mission (Fellowship of Indigenous Fundamental Churches of the Philippines)



8. International Church of the Foursquare Gospel
9. Inter-Varsity Christian Fellowship
10. New Tribes Mission of the Philippines
11. Overseas Missionary Fellowship
12. Philippine Missionary Fellowship

**Mission Agencies from Abroad Related to the Division of Overseas Ministries (NCC-USA)**

1. Agricultural Missions
2. American Baptist Foreign Mission Society
3. American Bible Society
4. American Leprosy Missions\*
5. Church of God, Missionary Board (Anderson, Indiana)\*
6. Church World Service
7. Committee on World Literacy and Christian Literature (LIT-LIT)
8. Free Gospel Church, Missionary Society\*
9. Lutheran Church, Missouri Synod, Board of Foreign Missions\*
10. Methodist Church, Division of World Missions
11. Philippine Interboard Committee:
  - Evangelical United Brethren Church, Division of World Missions
  - Reformed Church in America, Board of World Missions
  - United Church Missionary Society, Division of World Missions (Disciples)
  - United Church of Christ, Board for World Ministries
  - United Presbyterian Church in the U.S.A., Commission on Ecumenical Mission and Relations
12. Protestant Episcopal Church, Overseas Department

\* Associate relationship.

13. Radio, Audio-Visual Education and Mass Communications Committee (RAVEMCCO)
14. Seventh Day Adventists, General Conference\*
15. United Board for Christian Higher Education in Asia\*

Protestant Episcopal Church, Executive Council  
 American Baptist Foreign Mission Society  
 Disciples of Christ, United Christian Missionary Society  
 Evangelical United Brethren, Division of World Missions  
 Methodist, Division of World Missions  
 United Presbyterian Commission on Ecumenical Mission  
 Reformed Church in America, Board of World Missions  
 Presbyterian Church in Canada, General Board of Missions  
 United Church of Christ, Board for World Ministries

**Organizations At Work in the Philippines Related to the Evangelical Foreign Missions Association (EFMA)**

1. American Advent Mission Society
2. American Leprosy Missions (Also DOM-NCC)
3. Assemblies of God, Foreign Missions Department
4. Baptist General Conference, Board of Foreign Missions
5. Child Evangelism Fellowship, International
6. Christian Literature Crusade
7. Christian and Missionary Alliance Churches of the Philippines

\* Associate relationship.

8. Christian Nationals' Evangelism Commission
9. Christian Reformed Church
10. Church of God World Missions (Cleveland, Tenn.)
11. Church of the Nazarene, Department of Foreign Missions
12. Conservative Baptist Foreign Mission Society
13. Evangelical Free Church of America, Overseas Missions Department
14. Far East Broadcasting Company
15. Far Eastern Gospel Crusade
16. Free Methodist Church of North America
17. International Church of the Foursquare Gospel
18. International Fellowship of Evangelical Students
19. Overseas Crusades
20. Pilgrim Holiness Church World Missions
21. United World Mission
22. Wesleyan Methodist Church of America
23. World Vision

**Organizations At Work in the Philippines Related to the Interdenominational Foreign Mission Association (IFMA)**

1. Berean Mission
2. Far East Broadcasting Company (also EFMA)
3. Far Eastern Gospel Crusade (also EFMA)
4. International Missions (Philippine Mission, BUMILA Fellowship)
5. Missionary Aviation Fellowship
6. Overseas Missionary Fellowship

**Organizations At Work in the Philippines Related to the Associated Missions of the International Council of Christian Churches (ICCC)**

1. Association of Baptists for World Evangelism (Regular Baptist Church)
2. Baptist Bible Fellowship International

3. Bible Protestant Missions
4. Christian Translators Fellowship
5. Independent Bible Baptist Missions
6. World Baptist Fellowship Mission Council

**Organizations At Work in the Philippines Related to the Evangelical Missionary Alliance (EMA-England)**

1. Christian Literature Crusade (also EFMA)
2. Missionary Aviation Fellowship (also IFMA)
3. Overseas Missionary Fellowship (also IFMA)
4. Scripture Union

**Unaffiliated Mission Agencies from Abroad at Work in the Philippines**

1. Associated Gospel Mission (Visayan Associated Gospel Churches of the Philippines)
2. Bethany Home (Orphanage)
3. Campus Crusade for Christ, International
4. Christian Church of North America
5. Christian Missions in Many Lands (Plymouth Brethren)
6. Church of God of Prophecy
7. General Baptist Mission
8. Good News Broadcasting Association (Back to the Bible Broadcast)
9. International Christian Leprosy Mission
10. Literature Crusades
11. Missionary and Soul Winning Fellowship
12. Native Preacher Company
13. The Navigators
14. New Tribes Mission of the Philippines
15. Oriental Missionary Crusade
16. Overseas Christian Servicemen's Centers
17. Pentecostal Church of Christ



18. Pentecostal Church of God of America
19. Philippine Gospel Missions
20. Salvation Army
21. Slavic and Oriental Mission
22. Southern Baptist Convention, Foreign Mission Board
23. Summer Institute of Linguistics (Wycliffe Bible Translators)
24. Things to Come Mission
25. United Pentecostal Church
26. Voice of China and Asia
27. Watch Tower Bible and Tract Society (Jehovah's Witnesses)
28. World Wide Missions
29. World Wide Prayer and Missionary Union

**Service Organizations and Specialized Agencies in the Philippines**

1. Agricultural Missions
2. Back to the Bible Broadcast
3. Berean Mission
4. Bethany Home
5. Campus Crusade for Christ, International
6. Child Evangelism Fellowship, International
7. Children's Mission
8. Christ Mission for Unfortunates
9. Christian Garden Mission Society
10. Christian Gospel and Truth Foundation
11. Christian Literature Crusade
12. Christian Translators Fellowship
13. Church World Service
14. Committee on World Literacy and Christian Literature (LIT-LIT)
15. Faith and Life Community
16. Far East Broadcasting Company

17. Far Eastern Gospel Crusade
18. Gideons International, Downtown, Manila
19. Good Shepherd's Fold (World Vision)
20. International Christian Leprosy Mission
21. Inter-Varsity Christian Fellowship
22. Literature Crusades
23. Mindanao Christian Literature
24. Missionary Aviation Fellowship
25. Overseas Missionary Fellowship
26. Philippine Bible Society
27. Philippine Crusades
28. Philippine Missionary Fellowship
29. Radio, Audio-Visual Education, and Mass Communications (RAVEMCCO)
30. Student Christian Movement in the Philippines
31. Summer Institute of Linguistics (Wycliffe Bible Translators)
32. Voice of Asia Mission
33. World Literature Crusade
34. Young Men's Christian Association
35. Young Women's Christian Association

**Independent Evangelistic Associations**

1. Ambassadors for Christ
2. Anchor Bay Evangelistic Association of the Philippines
3. Asian Evangelists Commission
4. Calvary Temple Evangelistic Association
5. Christ Evangelistic Association
6. Christ for Greater Manila
7. Christian Evangelical Mission (Midwest Evangelistic Association)
8. Christian Laymen's Evangelistic Crusade
9. Christian Mission in the Far East

10. Christian Nationals' Evangelism Commission
11. Evangelistic Tabernacle (Philippine Branch)
12. Every Home Crusade
13. Faith Tabernacle
14. Fellowship of Christian Churches of Southern Luzon (O.M.F. and F.E.G.C.—Sponsored Congregations)
15. Full Gospel Christian Evangelistic Fellowship and Revival Center
16. Grace and Glory
17. Gospel and Truth Tabernacle
18. Gospel Harvesters Evangelistic Association
19. Harvest Fields Evangelistic Association
20. Independent Fundamental Churches in the Philippines
21. Internominal Crusade of God
22. Maranatha Gospel Fellowship (Baptist)
23. Missionary and Soul Winning Fellowship
24. Native Preacher Company
25. Open Air Campaigners
26. Oriental Missionary Crusade
27. Philippine Gospel Association
28. Philippine Gospel Missions
29. Radio Church of God (D-Z-A-Q)
30. Revival Center Pittsburg
31. Revival of Christ, The
32. Sambahan sa Nayon (Fellowship in the Barrio)
33. World-Wide Christian Prayer Fellowship

#### Independent Catholic-Type Movements

1. Aglipay Memorial Church (Independent)
2. Alaph Divine Temple (Catolico Filipino)
3. Bishop's Church (Aglipayan)
4. Catholic Temple of God
5. The Christian Children of God
6. Christ Jesus' Holy Church

7. Christian Catholic Church (Evangelical) of the Philippines
8. Church of God (Catholic and Apostolic Aglipayan Memorial)
9. Divine Filipino Catholic Church
10. Divine Trinity of Jesus (Catholic Church)
11. Evangelical Christian Catholic Apostolic Church of Christ
12. Filipino Divine Mission of Catholicism
13. Filipino Christian Church
14. Holy Catholic Apostolic Christian Church
15. Holy Catholic Church
16. Iglesia Ng Bansa, Dios Ama, Dios Anak, At Dios Espiritu Santo (Church of the Nation, of God the Father, God the Son, and God the Holy Spirit)
17. Iglesia Catolica Apostolica Nacional (National Apostolic Catholic Church)
18. Iglesia Catolica Filipina
19. Iglesia Catolica Nacional
20. Iglesia Cismatica Filipina Nacional (National Schismatic Church of the Philippines)
21. Iglesia de Dolorosa
22. Iglesia Espiritu Santo Catolica (Holy Spirit Catholic Church)
23. Iglesia Evangelica Catolica Filipina (Filipino Evangelical Catholic Church)
24. Iglesia Liberal Independiente (Liberal Independent Church)
25. Iglesia de la Libertad (Church of Liberty)
26. Iglesia Nacional de Filipinas (Philippine National Church)
27. Iglesia de la Sagrada Familia (Church of the Holy Family)
28. Iglesia de la Santisima Trinidad Catolica Apostolica (Catholic Apostolic Church of the Holy Trinity)



29. Independent Church of Filipino Christians ("Fonacier Group")
30. Liberal Catholic Church
31. Malayang Katoliko (Free Catholics)
32. Philippine Episcopal Church
33. Philippine Independent Church ("Independientes")
34. Philippine Liberal Church
35. Reforma Cristiana Universo Sagrada Familia Filipina (Universal Christian Reform Holy Family of the Philippines)
36. Sacred Family Divine Church
37. Sacred Family of God
38. Spiritual Filipino Catholic Church
39. United Filipino Church (Iglesia Filipinista)

#### Pentecostal and Holiness Movements

1. A. A. Allen Revivals
2. Alpha and Omega Christian Church
3. Apostolic Faith Mission (Philippines)
4. Assemblies of God, Philippine General Council
5. Assemblies of the Lord Jesus Christ
6. Assembly of God Universal
7. Christian Church of North America
8. Church of Christ Since Pentecost in the Philippines
9. Church of the Nazarene, General Board
10. Ecclesia of the Holy Spirit
11. Iglesia Sa Spiritu Santo
12. Evangelical Full Gospel Revival Center
13. Faith Venture in Missions
14. Filipino Assemblies of the First Born, Philippine Branch
15. Foreign Missionary Fellowship, Christ is the Answer
16. Holiness Nazarene Mission
17. Iglesia Ng Espirito Santo (Church of the Holy Spirit)

18. Iglesia Ng Mga Panganay (Church of the First Born)
19. Iglesia Ng Panginoong Jesus (Church of the Lord Jesus)
20. Iglesia Patriota de Nuestro Señor Jesucristo (Patriotic Church of Our Lord Jesus Christ)
21. International Christian Church
22. International Church of the Foursquare Gospel
23. International Ministerial Association
24. New Testament Church of God
25. Oriental Missionary Crusade
26. Pentecostal Bible Way Church
27. Pentecostal Church of Christ
28. Pentecostal Church of God of the Philippines
29. Pentecostal Church of Jesus Christ
30. Pentecostal Evangelical Assembly of Christ Elect
31. People's Missionary Church
32. Philippine Assemblies of God
33. Philippine Miracle Mission
34. Philippine Pentecostal Evangelistic Association
35. Pilgrim Holiness Church
36. Taytay Methodist Community Church (Pentecostal)
37. Temple of the Holy Spirit
38. Templo Ng Dios—Mga Saksi Ni Jehovah Kay Kristo Jesus (Temple of God, Jehovah's Witnesses for Christ Jesus)
39. United Gospel Tabernacles
40. United Holy Church of America
41. United Pentecostal Church (Philippines)
42. Universal Family of Yahweh of the First Born, World Mission
43. World Christian Movement
44. World Temples (Philippines)

**Pioneer Philippine Mission Organizations**

1. Christian Garden Mission Society
2. Christian Mission in the Far East
3. Faith Venture in Missions
4. Gospel Mission
5. Grace Missionary Society
6. Missions Now
7. People's Missionary Church
8. Philippine Missionary Fellowship
9. Tribal Evangelism

**Baptist Groups**

1. Association of Baptist Churches in Luzon, Visayas and Mindanao
2. Association of Fundamental Baptist Churches in the Philippines (ABWE)
3. Baptist Bible Fellowship of the Philippines
4. Baptist General Conference of the Philippines
5. Bible Baptist Church
6. Conservative Baptist Association of the Philippines
7. Convention of Philippine Baptist Churches
8. Fellowship of Christian Churches in Southern Luzon
9. General Baptist Mission
10. Grace Gospel Church (Chinese)
11. Independent Evangelical Church (Baptist)
12. Maranatha Gospel Fellowship (Baptist)
13. Southern Baptist Convention

**Methodist Bodies**

1. Free Methodist Mission in the Philippines
2. Iglesia Evangelica Metodista, En Las Islas Filipinas (IEMELIF)
3. The Methodist Church

4. Taytay Methodist Community Church
5. Wesleyan Methodist Church of the Philippines

**Churches of God**

1. Apostolic Church of God
2. Banal Na Iglesia Ng Dios Kay Kristo Jesus (Holy Church of God in Christ Jesus)
3. The Children of God
4. Church of God
5. Church of God (Anderson, Indiana)
6. Church of God (Acts 20:28)
7. Church of God (Abrahamic Faith)
8. Church of God (Catholic and Apostolic Aglipayan Memorial Church)
9. Church of God (Chinese)
10. Church of God (E.P.B.)
11. Church of God (Iglesia Ng Dios)
12. Church of God (Seventh Day)
13. Church of God (Universal)
14. Church of God Christ Buildeth, The
15. Church of God in Christ Jesus, The Pillar and Ground of the Truth
16. Church of God of Prophecy
17. Church of the Living God
18. Church of the Living God Jesus Christ
19. Church of Our Lord God Jesus Christ
20. Cristiano Ang Iglesia Ng Dios (Iglesiang Itinayo Ng Dios) (Christians of the Church of God)
21. Ecclesiae Dei (Iglesia Ng Dios) (Church of God)
22. Evangelical Church of God, Philippine District Council of
23. God Worshippers Association
24. Iglesia Ng Dios (Church of God)



25. Iglesia Ng Dios Na Buhay  
(Church of the Living God)
26. Iglesia Ng Dios Na Buhay Kay Cristo Jesus  
(Church of the Living God in Christ Jesus)
27. Iglesia Ng Dios Ng Katotohanan  
(The God of Truth Church)
28. Iglesia Ng Dios Kay Kristo Hesus  
(Church of God in Christ Jesus)
29. Iglesia Sa Dios Amahan, Anak, Espirito Santo  
(Church of God the Father, Son, and Holy Spirit)
30. Iglesia Ni Kristo Jesus Ang Dios  
(Church of the God Christ Jesus)
31. New Testament Church of God (Cleveland, Tenn.)
32. Pentecostal Church of God of the Philippines
33. Radio Church of God
34. Remnant Church of God (Seventh Day)
35. Sacred Family of God
36. The Sons of God
37. Temple of God, Holy Spirit
38. Temple of God for Jesus Christ
39. Templo Ng Dios (San Francisco del Monte,  
Quezon City)
40. Templo Ng Dios (Rizal, Nueva Ecija)
41. Universal Dei Ecclesia (Universal Church of God)

#### Churches of Christ

1. Church of Christ
2. Church of Christ of Balicbalic
3. Church of Christ (Filipino Movement)
4. Church of Christ (Matt. 16:18) in the Philippines
5. Church of Christ (New Testament) in the Philippines
6. Church of Christ (Romans 16:16)
7. Church of Christ, Scientist ("Christian Science")
8. Church of Christ (World Wide)

9. Church of Jesus Christ of the Latter Day Saints  
(“Mormons”)
10. Church of the Living Christ (United Evangelical)
11. Churches of Christ of the Apostolic Faith
12. Churches of Christ, Philippine Mission  
(“Wolfe Group”)
13. Crusaders of the Divine Church of Christ
14. Evangelical Christian Catholic Apostolic Church of  
Christ
15. Evangelical Church of Christ (“Roosevelt  
Memorial Society”)
16. Iglesia Ni Cristo Sa Ibabaw Ng Bato  
(Church of Christ on Top of the Rock)
17. Iglesia Ni Cristo Suga Sa Tuluhuan  
(Church of Christ Light of Faith)
18. Iglesia Edificada de Jesucristo  
(Edified Church of Jesus Christ)
19. Iglesia Evangelica Unida de Cristo (UNIDA)  
(United Evangelical Church of Christ)
20. Iglesia Ni Jesucristo “Bagong Jerusalem”  
(Church of Jesus Christ, “New Jerusalem”)
21. Iglesia Ni Kristo Itinatag Sa Jerusalem  
(Church of Christ Founded in Jerusalem)
22. Iglesia Ni Kristo (“Manalista”)  
(Church of Christ)
23. Pentecostal Church of Christ
24. Pentecostal Church of Jesus Christ
25. Remnant Church of Christ
26. Tabernacle of Christ of the Philippines
27. United Church of Christ in the Philippines
28. Universal Church of Christ (Iglesia Universal de  
Cristo)

**Adventist Groups**

1. Advent Christian Church
2. Church of God (Seventh Day), General Conference
3. Iglesia Adventista del Siptimo dia Glorioso Mission Mission de Filipinas (Glorious Mission of the Seventh Day Adventist Church of the Philippines)
4. Seventh Day Adventists, Philippine Mission
5. Seventh Day Adventists Reform Movement
6. Things To Come Mission

**Chinese Christian Organizations (Regional or Interdenominational)**

1. Chinese Christian Gospel Center ("Little Flock")
2. Church of God ("Little Flock")
3. Grace Gospel Church (Baptist)
4. United Evangelical Church (Chinese)
5. Youth Gospel Center

**Jehovah's Witnesses and Their Offshoots**

1. Watch Tower Bethel and Pulpit Society
2. Watch Tower Bible and Tract Society
3. Templo Ng Dios Mga Saksi Ni Jehovah Kay Kristo Jesus (Temple of God Jehovah's Witnesses for Christ Jesus)

**Groups Originating Among Overseas Filipinos**

1. Alpha and Omega Christian Church
2. Equifrilibricum World Religion ("Moncadista")
3. Filipino Assemblies of the First Born, Philippine Branch
4. International Christian Church
5. World Peace Crusaders Mission ("Lamplighters")

**Organized Spiritism**

1. Iglesia Espirita Veridica del Espiritu Santo (Spiritual Church of the Holy Spirit)
2. Iglesia Espiritista Cristiana de Filipinas (Liwanag Sa (Gitna Ng Dilim) (Christian Spiritist Church of the Philippines, Light in the Midst of Darkness)
3. Iglesia Espiritista, Ilaw At Katarungan (Spiritist Church, Light and Justice)
4. Iglesia Evangelica Espiritista (Evangelical Spiritism Church)
5. Iglesia Evangelica Espiritista ("Tolentino Faction")
6. Society of the Holy One (Samahang Maka-Bathala)
7. Union Espiritista Cristiana de Filipinas (Christian Spiritist Union of the Philippines)

**Unitarian Groups**

1. Church of Our Lord God Jesus Christ
2. Iglesia Ng Mga Banal (The Church of Saints)
3. International Ministerial Association
4. Philippine Liberal Church
5. Philippine Unitarian Church
6. The True Church
7. United Pentecostal Church (Philippines)
8. Universalist Church of the Philippines

**Rizalist Movements**

1. Asociacion de Sagrada Familia (Association of the Holy Family)
2. Bathala (Inang Mahiwaga) (God, Mysterious Mother)
3. Divine Reason Association
4. Iglesia Patriota de Nuestro Señor Jesucristo (Patriotic Church of Our Lord Jesus Christ)



5. Iglesia Pilipina ("Adarnista")  
(Philippine Church)
6. Iglesia Rizalista  
(Rizalist Church)
7. Iglesia Sagrada Filipina Ng Singco Vucales Y  
Virtudes Tierra Santa de Jerusalem (Sacred Philip-  
pine Church of the Five Vowels and Virtues, Holy  
Land of Jerusalem)
8. Iglesia Sagrada Ng Lahi  
(Sacred Church of the Race)
9. Iglesia Watawat Ng Lahi  
(Flag of the Race Church)
10. Pananampalataya Ng Kapatirang Ang Litaw Na  
Katalinuhan  
(Brotherhood of Faith: The Revealed Knowledge)
11. Rock, Christ Jesus ("White Rock")
12. Sagrada Familia—Jove Rex-al
13. Sambahan Ng Amang Ka-ama-Amahan At Inang  
Ka-ina-Inahan (Church of the Father of Fathers and  
Mother of Mothers)
14. Samahang Espiritual, Katahimikan, May Kasarinlan  
(Spiritual Association, Peace With Independence)

#### Moncadista Colonies\*

1. Equifrilibricum Iglesiarum
2. Equifrilibricum World Religion
3. Moncadian Church of the Philippines
4. Moncadian Sheepfold Equi-Frili Bricumian Gospel
5. Universal Religion of the Equifrilibricum Universum  
(Universal Religion of Universal Equality,  
Fraternity and Liberty)

\* Although these Colonies are all followers of Moncado, there are sufficient differences among them, in both belief and practice, to warrant their separate listing.

#### Religious Peace Movements

1. Iglesia Mapagpayapa Ni Jesukristo  
(Peacemaker Church of Jesus Christ)
2. National Christian Peace Federation
3. Philippine Peace Federation of Christian Churches
4. Samahang Espiritual, Katahimikan, May Kasarinlan  
(Spiritual Association, Peace With Independence)
5. World Peace Crusaders (Baguio City)
6. World Peace Crusaders Mission ("Lamplighters")

#### Unclassified Organizations

1. Alpha and Omega
2. Banal Na Pamahalaan Ng Kataastaasang Amang Ba-  
thala Ng Dios Na Buhay (Holy Government of the  
Most High Father of the Living God)
3. Bathala Ng Daigdig Association, Ang  
(The God of the World Association)
4. Believers in Christ
5. Christ Church of Perfection
6. Christ the King Foundation
7. Christheocracy
8. Christian Settlement Association ("Cristohanon")
9. Christian Union for True Knowledge and Spiritual  
Living
10. Church, the Body of Christ
11. Church Body of God Jesus
12. Church of Fulfillment
13. Church of the Holy Trinity
14. Church of the Three Persons, Old and New  
Testament
15. Coe Foundation in the Philippines
16. Congregational Churches of the Philippines
17. Divine Trinity Religion
18. Divine Works, The

19. Espiritismo Cristiano Universal  
(Universal Christian Spirit)
20. Espiritu At Buhay  
(Spirit and Life)
21. Gulong Ng Buhay Ng Pananampalataya Sa Dios  
(Wheel of the Life of Faith in God)
22. Los Hijos del Dios Vivo y Omnipotente  
(Sons of the Living and Omnipotent God)
23. Holy Stone of the Catholic Apostolic Church of the Spirit
24. House of Prayer
25. Iglesia Apostolada Filipina  
(Apostolic Church of the Philippines)
26. Iglesia del Ciudad Mistica de Dios  
(Church of the Mystic City of God)
27. Iglesia Cristiana Universal  
(Universal Christian Church)
28. Iglesia Mistica Filipina Alpha Omega  
(Alpha-Omega Mystic Church of the Philippines)
29. Iglesia Mistica Filipina Nacional  
(Philippine National Mystic Church)
30. Iglesia Ng Philadelphia (Philadelphia Church)
31. Iglesia Itinayo Ni Jesucristo Sa Malayong Silangan (Church Founded by Jesus Christ in the Far East)
32. Iglesia YGYO-NYGY Philippines  
(Philippine YGYO-NYGY Church)
33. Ilaw Ng Sanglibutan  
(Light of the World)
34. Kaharian Ni Kristo At Ng Dios  
(The Kingdom of Christ and God)
35. Mga Kapatiran Cristiano Napupulong San Juan Gospel  
(Christian Brethren of the Gospel of Saint John)
36. Katawang Itinayo Ni Kristo (Iglesia Ng Dios Na Buhay) (Body Built By Christ)

37. Kingdom of God
38. Kingdom of God Through Jesus Christ
39. March of Truth Foundation
40. New Church Society in the Philippines  
(Swedenborgian)
41. New Jerusalem
42. New Testament Church
43. Non-Christian Tribes Church
44. Pagtulun-an Sa Dios Nga Amahan nga Guidala Ug Guipatulun-an Ni Señor Jesu Cristo Sa Mga Katawhan  
(The Teachings of God the Father Which were Sent to be Taught By His Son Jesus Christ to All the People)
45. Pagtulun-an Sa Dios Nga Amahan ("Iglesia Ni Tinago") (Teachings of God the Father)
46. Philippine Christian Mission
47. Philippine Evangelical Enterprises
48. Philippine Independent Fellowship
49. Philippine Mission (BUMILA Fellowship)
50. Redeemer or Manloluas
51. Reformed Christian Mission
52. Religion Espiritu Divino Paternal
53. Religion Evangelica Filipina de los Cristianos Vivos  
(Philippine Evangelical Religion of the Living Christians)
54. Saksi Ni Jesucristo Sa Iglesia  
(Witness of Jesus Christ in the Church)
55. Samahang Kristiano Sa Marulas  
(Christian Church of Marulas)
56. Samahan Ng Malayang Pananampalataya  
(Free Faith Organization)
57. Samahan Ng Tatlong Persona Solo Dios (Pambansang Panalangin Ukol Sa Kapayapaan Ng Bayan)  
(Association of Three Persons, One God, National Peace For the Country)



58. Samahang Alagad Ng Katotohanan  
(Association of the Disciples of Truth)
59. Shepherd of the Iglesia  
(Shepherd of the Church)
60. Tanggulan O Tanglaw Ng Lahing Pilipino At Ng  
Mga Bansa Sa Buong Daigdig  
(Fortress of Light of the Filipino Race and the  
Nations of the Earth)
61. Temple of Knowledge, Love and Charity
62. Templo la Perfeccion  
(Temple of Perfection)
63. Tipan Ng Panginoon  
(Light and Spirit of Truth)
64. United Followers of Christ
65. Way of Salvation Church of the Philippines
66. World Wide Mission (Philippines)

**Religious, Politico-Religious, and Humanitarian  
Organizations Bearing Marks of Christian Influence**

1. Baha'i Spiritual Assembly of the Philippines
2. Banal Na Pamahalaan Ng Kataastaasang Amang Ba-  
thala Ng Dios Na Buhay (Holy Government of the  
Most High Father of the Living God)
3. Bathala Ng Daigdig Association, Ang  
(The God of the World Association)
4. Bathala (Inang Mahiwaga)  
(God, Mysterious Mother)
5. Believers in God the Father Association
6. Divine Works
7. Equifrilibricum World Religion
8. Gulong Ng Buhay Ng Pananampalataya Sa Dios  
(Wheel of the Life of Faith in God)
9. Los Hijos del Dios Vivo y Omnipotente  
(Sons of the Living and Omnipotent God)

10. Iglesia Mistica Filipina Nacional  
(Philippine National Mystic Church)
11. Iglesia Sagrada Filipina Ng Singco Vucalés y Virtudes  
Tierra Santa de Jerusalem (The Sacret Philippine  
Church of the Five Vowels and Virtues, Holy Land  
of Jerusalem)
12. Iglesia Watawat Ng Lahi  
(Flag of the Race Church)
13. Iglesiang Pilipina ("Adarnistas")  
(Philippine Church: Followers of Bishop Adarna)
14. Jewish Community of the Philippines
15. Kataasang Kagalang-galang Katipunan Ng Mga Anak  
Ng Bayan (The Highly Respected Society of the Sons  
of the People)
16. Kingdom of God
17. March of Truth Foundation
18. Metaphysics Center of the Philippines
19. The National Christian Peace Federation
20. Pagtulun-an Sa Dios Nga Amahan ("Iglesia Ni  
Tinago") (Teachings of God the Father)
21. Pagtulun-an Sa Dios Nga Amahan nga Guidala Ug  
Guipatun-an ni Señor Jesu Cristo Sa Mga Katawhan  
(The Teachings of God the Father which Were Sent  
to be Taught by His Son Jesus Christ to All the  
People)
22. Pananampalataya Ng Kapatirang Ang Litaw Na Kata-  
linuhan (Brotherhood of Faith: The Revealed  
Knowledge)
23. Philippine Unitarian Church
24. Religion Espiritu Divino Paternal  
(Religion of the Paternal Divine Spirit)
25. Samahan Ng Amang Ka-ama-Amahan At Inang Ka-  
ina-Inahan (Church of the Father of Fathers and  
Mother of Mothers)

194 *Christian and Other Religious Organizations*

26. Samahan Ng Malayang Mananampalataya  
(Free Faith Organization)
27. Samahang Alagad Ng Katotohanan  
(Association of the Disciples of Truth)
28. Samahang Espiritual, Katahimikan, May Kasarinlan  
(Spiritual Association, Peace with Independence)
29. Templo la Perfeccion  
(Temple of Perfection)
30. Theosophical Society in the Philippines
31. United World
32. Universalist Church of the Philippines
33. Waray Kamatayon ("No Death")
34. World Peace Crusaders
35. World Peace Crusaders Mission ("Lamplighters")

TABLE VIII

SUMMARY OF THE DISTRIBUTION OF RELIGIOUS  
ORGANIZATIONS ACCORDING TO  
CLASSIFIED GROUPINGS

	Quantity
Adventist Organizations .....	6
Baptist Groups .....	15
Chinese Christian Organizations of Regional or Interdenominational Scope .....	6
Churches of Christ .....	28
Churches of God .....	39
Denominations Cooperating in the Interchurch Language School .....	5
Denominations and Specialized Service Organizations Cooperating with the Philippine Bible Society .....	24
Independent Catholic-Type Organizations .....	39
Independent Evangelistic Associations .....	31
Interdenominational and Non-Denominational Agencies from Abroad at Work in the Philippines .....	29
International Christian Agencies Operating in the Philippines .....	15
Jehovah's Witnesses and Its Offshoots .....	3
Member-Bodies of the National Council of Churches in the Philippines .....	7
Member-Bodies of the Philippine Council of Fundamental Evangelical Churches .....	14



	<u>Quantity</u>
Methodist Bodies .....	5
Mission Agencies from Abroad Related to the Associated Missions of the International Council of Christian Churches (ICCC) .....	7
Mission Agencies from Abroad Related to the Division of Overseas Ministries of the National Council of Churches (U.S.A.) .....	15
Mission Agencies from Abroad Related to the Evangelical Foreign Missions Association (EFMA) .....	23
Mission Agencies from Abroad Related to the Evangelical Missionary Alliance (EMA, England) .....	4
Mission Agencies from Abroad Related to the Interdenominational Foreign Mission Association (EFMA) .....	6
Organized Spiritism in the Philippines .....	7
Pentecostal and Holiness Bodies .....	44
Philippine Interdenominational Movements .....	17
Philippine Religious Peace Movements .....	6
Pioneer Philippine Mission Organizations .....	9
Religious and Humanitarian Organizations and Agencies Not Usually Regarded as Orthodox-Christian .....	34
Religious Organizations Originating Among Overseas Filipinos .....	5
Rizalist Religious Organizations .....	14

	<u>Quantity</u>
Specialized Service Organizations and Agencies at Work in the Philippines .....	34
Unaffiliated Mission Agencies from Abroad .....	29
Unclassified Religious Organizations Bearing Marks of Christian Influence .....	64
Unitarian Groups .....	8
World "Confessional Families" of Churches Represented in the Philippines .....	8
T O T A L .....	602
Minus Duplications .....	234
NET TOTAL .....	368

TABLE IX

## GEOGRAPHICAL DISTRIBUTION

According to Location of Organizational Headquarters

<u>Province</u>	<u>Number of Organi- zations</u>
Manila .....	117
Rizal .....	44
Quezon City .....	25
Pangasinan and Dagupan City .....	21
Davao .....	17
Nueva Ecija and Cabanatuan City .....	15
Bulacan .....	10
Negros Occidental .....	9
Cavite and Tagaytay City .....	9

<u>Province</u>	<u>Number of Organi- zations</u>
Mountain Province and Baguio City .....	9
Cebu .....	8
Misamis Occidental and Ozamis City .....	7
Agusan and Butuan City .....	7
Zamboanga del Sur and Zamboanga City .....	6
Oriental Mindoro .....	5
Ilocos Sur .....	5
Laguna .....	5
Iloilo .....	5
Quezon .....	4
Northern Leyte, Ormoc City and Calbayog City .....	4
Misamis Oriental .....	4
Batangas .....	4
Bukidnon .....	4
Negros Oriental .....	3
Pampanga .....	3
Cotabato .....	3
Cagayan .....	3
Nueva Vizcaya .....	3
Ilocos Norte .....	2
Masbate .....	2
La Union .....	2
Zambales .....	2
Lanao .....	1
Abra .....	1
Palawan .....	1
Samar .....	1
Surigao .....	1
Apayao .....	1
Zamboanga del Norte .....	1
Tarlac .....	1

## *Appendices*



APPENDIX A  
PROTESTANT CHURCH-RELATED UNIVERSITIES  
AND COLLEGES

<u>Institutions</u>	<u>Related Denominations</u>
<i>Universities</i>	
*Central Philippine University Iloilo City, Iloilo	Convention of Philippine Baptist Churches
*Silliman University Dumaguete City	United Church of Christ in the Philippines**
<i>Colleges</i>	
Brokenshire Memorial Hospital, School of Nursing Davao City, Davao	United Church of Christ in the Philippines
*Dansalan Junior College Marawi City, Lanao	United Church of Christ in the Philippines
*Union Christian College San Fernando, La Union	United Church of Christ in the Philippines
*Maasin College Maasin, Southern Leyte	United Church of Christ in the Philippines
Mary Johnston School of Nursing Manila	The Methodist Church
Mountain View College Malaybalay, Bukidnon	Seventh-day Adventist
*Northern Christian College Laoag, Ilocos Norte	United Church of Christ in the Philippines

\* Full or affiliated member, Association of Christian Schools and Colleges.

\*\* Unofficial relationship.

<u>Institutions</u>	<u>Related Denominations</u>
*Philippine Christian College Manila	The Methodist Church and the United Church of Christ in the Philippines
*Philippine Christian College Caloocan, Rizal	Seventh-day Adventist
*Philippine Wesleyan College Cabanatuan City, Nueva Ecija	The Methodist Church
*Pilgrim Institute Cagayan de Oro City Misamis Oriental	United Church of Christ in the Philippines
*Southern Baptist College M'Lang, Cotabato	Southern Baptist Convention
*Southern Capital College Oroquieta, Misamis Occ.	United Church of Christ in the Philippines**
*Southern Christian College Midsayap, Cotabato	United Church of Christ in the Philippines
*Southern Mindanao College Pagadian, Zamboanga del Sur	United Church of Christ in the Philippines**
*Southern Philippine College Zamboanga del Norte	Protestant
*Trinity College of Quezon City Quezon City	Philippine Episcopal Church
*United Institute Legaspi, Albay	United Church of Christ in the Philippines
*West Negros College Bacolod City	Protestant

## PROTESTANT THEOLOGICAL SEMINARIES

<u>Theological Schools</u>	<u>Related Organizations</u>
Baptist Theological Seminary Baguio City, Mountain Province	Southern Baptist Convention
*Central Philippines Univer- sity, College of Theology Iloilo City, Iloilo	Convention of Philippine Baptist Churches
*Divinity School, Silliman University Dumaguete City Negros Oriental	United Church of Christ in the Philippines
Far Eastern Bible Institute and Seminary (Graduate School of Theology)	Far Eastern Gospel Crusade
Far East Advanced School of Theology (Bethel Bible Institute)	Assemblies of God, General Council
*Lutheran Theological Seminary Baguio City	Lutheran Church, Missouri, Synod
Northern Christian College, College of Theology Laoag, Ilocos Norte	United Church of Christ in the Philippines
*St. Andrews Theological Seminary Quezon City, Rizal	Philippine Episcopal Church and Philippine Independent Church
*Union Theological Seminary Dasmariñas, Cavite	The Methodist Church and the United Church of Christ in the Philippines

\* Member, Philippine Association of Theological Schools.

\*\* Unofficial relationship.



# APPENDIX C

## PROTESTANT BIBLE-TRAINING SCHOOLS AND INSTITUTES

<u>Schools</u>	<u>Related Organization *</u>
Anchor Bay Bible School Calamba, Cabadbaran, Agusan	Anchor Bay Evangelistic Association of the Philippines
Anchor Bay Bible School Kabacan, Cotabato	Anchor Bay Evangelistic Association of the Philippines
Associated Bible Institute Cauayan, Negros Occidental	Visayan Associated Gospel Churches of the Philippines
Baptist Bible School*** Karnunguwan, Kabankalan Negros Occidental	Baptist
Baptist Bible School Malaybalay, Bukidnon	Association of Fundamen- tal Baptist Churches in the Philippines ("Doane Baptists")
Baptist Bible School of Cebu San Remigio, Cebu	Baptist General Confer- ence of the Philippines
Baptist Bible Seminary Taytay, Rizal	Association of Fundamen- tal Baptist Churches in the Philippines ("Doane Baptist")
Bethel Bible Institute and Far East Advanced School of Theology** Valenzuela, Bulacan	Assemblies of God, Philip- pine General Council

\* In some cases this relationship is unofficial or indirect.

\*\* Member, Philippine Association of Theological Schools.

\*\*\* Exact denomination or organization not known.

<u>Schools</u>	<u>Related Organization *</u>
Bible Baptist School Cebu City	Bible Baptist Church
Bible Institute of the Philippines (Chinese) Kaluhatan, Bulacan	United Evangelical Church
Bible School of Calamba Calamba, Cabadbaran, Agusan	Assemblies of God, Phil- ippine General Council
Bible School of Iglesia Filipina Nacional Cebu City	Iglesia Filipina Nacional
Bible School c/o Rev. Shelby Aparri, Cagayan	Churches of Christ
Cebu Bible Institute Cebu City	Pentecostal Church of Christ
Central Bible Training Institute***	Protestant
Church of Christ Bible School Calinawan, Davao City	Churches of Christ
Church of Christ Bible School Cebu City	Churches of Christ, Philippine Mission
Church of Christ on the Rock Bible School Zamboanga City	Church of Christ on the Rock
Church of God (Patayan) Bible School Lagao, Gen. Santos, Cotabato	Evangelical Church of God, Philippine Dis- trict Council of
Convention Bible Institute Bacolod City	Convention of Philippine Baptist Churches
Davao Bible Seminary Davao City	Churches of Christ, Philippine Mission

<u>Schools</u>	<u>Related Organization *</u>
Davao Baptist Bible School Davao City	Southern Baptist Convention
Doane Bible School Iloilo City	Association of Fundamen- tal Baptist Churches in the Philippines
Ebenezer Bible College** Zamboanga City	Christian and Missionary Alliance
Ellinwood College of Christian Education** Manila	United Church of Christ in the Philippines
Emmanuel Bible School Manila	Convention of Philippine Baptist Churches
Eureka Bible School*** Cebu City	Protestant
Far Eastern Bible Institute and Seminary Karuhatan, Valenzuela Bulacan	Far Eastern Gospel Crusade
Foursquare Bible Institute Magsaysay Boulevard Manila	International Church of the Foursquare Gospel
Glad Tidings Bible Institute Lambayong, Cotabato	Filipino Assemblies of the First Born
Halls of Life Bible Institute Davao City	International Church of the Foursquare Gospel
Harris Memorial College** United Nations Ave., Manila	The Methodist Church
Iloilo Bible Institute Iloilo City	International Church of the Foursquare Gospel
Immanuel Bible Institute Cebu City	Assemblies of God, Phil- ippine General Council

\*\* Member, Association of Christian Schools and Colleges.

<u>Schools</u>	<u>Related Organization *</u>
International Grace Bible Institute Ozamis City	Things To Come Mission
Light and Life Bible School Butuan City	Free Methodist Mission of the Philippines
Luzon Bible School Binalonan, Pangasinan	Assemblies of God, Phil- ippine General Council
Manila Bible Seminary Manila	Churches of Christ, Philippine Mission
Maranatha Bible Institute Bacolod City	Maranatha Gospel Fellowship (Baptist)
Messenger of the Cross Bible School Caba, La Union	Filipino Assemblies of the First Born
Ministerial and Lay Worker's Institute Tondo, Manila	Iglesia Evangelica Meto- dista en las Islas Filipinas
Missionary Training Camp Botolan, Zambales	New Tribes Mission of the Philippines
Mount Apo Bible School Kidapawan, Cotabato	Christian and Missionary Alliance
National Bible Institute Cauayan, Isabela	New Testament Church of God
Nazarene Bible College Baguio City	Church of the Nazarene, General Board
Northeastern Bible Seminary*** Cabato-an, Isabela	Protestant
Pacific Bible Institute Marulus, Valenzuela, Bulacan	First Church of God (Anderson, Indiana)
Pentecostal Bible School Sogod, Southern Leyte	Assemblies of God, Phil- ippine General Council



<u>Schools</u>	<u>Related Organization *</u>
Philippine Bible College** Baguio City	Churches of Christ
Philippine Bible Institute Edenton, Kiamba, Cotabato	Christian Mission in the Far East
Philippine Ministerial Training School Ormoc City, Leyte	Christian Catholic Church
Philippine Missionary Institute Silang, Cavite	Philippine Missionary Fellowship
Pilgrim Bible School Kabacan, Cotabato	Pilgrim Holiness Church
Pilgrim Bible School Davao City	Pilgrim Holiness Church
Pilgrim Holiness School Cabanatuan City	Pilgrim Holiness Church
San Mateo Training School San Mateo, Isabela	The Methodist Church
Southern Baptist Bible School Davao City	Southern Baptist Convention
Southern Bible Institute Midsayap, Cotabato	New Testament Church of God
Things To Come Bible School Clarin, Misamis Occidental	Things To Come Mission
Trinitarian Seminary Fabrica, Negros Occ.	Alaph Divine Temple
Villasis Bible School Villasis, Pangasinan	Wesleyan Methodist Church of the Philippines
Western Leyte Bible School Ormoc City	United Church of Christ in the Philippines
Zamboanga Bible School Zamboanga City	Church of Christ (Matt. 16.18) in the Philippines

## APPENDIX D

PROTESTANT CHURCH-SPONSORED HOSPITALS  
COOPERATING THROUGH THE INTER-CHURCH  
COMMISSION ON MEDICAL CARE\*

<u>Names</u>	<u>Related Denomination**</u>
Bethany Hospital San Fernando, La Union	United Church of Christ in the Philippines
Bethany Hospital Tacloban City, Leyte	United Church of Christ in the Philippines
Brent Hospital Zamboanga City	Philippine Episcopal Church
Brokenshire Memorial Hospital Davao City	United Church of Christ in the Philippines
Capiz Emmanuel Hospital Roxas City	Convention of Philippine Baptist Churches
Cebu Community Hospital Cebu City	United Church of Christ in the Philippines
Iloilo Mission Hospital Iloilo City	Convention of Philippine Baptist Churches
Manila Sanitarium Donada St., Pasay City	Seventh Day Adventist
Mary Johnston Hospital Tondo, Manila	The Methodist Church
Miller Sanitarium and Hospital Cebu City	Seventh Day Adventist

\* In addition, there are forty-four clinics.

\*\* In some cases this relationship is unofficial or indirect.

210 Protestant Church-Sponsored Hospitals

<u>Names</u>	<u>Related Denomination**</u>
Mindanao Sanitarium and Hospital Iligan City	Seventh Day Adventist
Negros Sanitarium and Hospital Bacolod City	Seventh Day Adventist
St. Luke's Hospital Quezon City	Philippine Episcopal Church
Silliman University Medical Center Dumaguete City	United Church of Christ in the Philippines
St. Theodore's Hospital Sagada, Mt. Province	Philippine Episcopal Church

APPENDIX E

SAMPLE QUESTIONNAIRE

(Please mark "X" or fill in the appropriate information)

1. Correct name of organization: \_\_\_\_\_
2. In what year was the group first organized in the Philippines? \_\_\_\_\_
3. Does it still exist? Yes \_\_\_\_\_. No \_\_\_\_\_.  
If not, when did it cease to exist? \_\_\_\_\_
4. What is the present address of the central headquarters (if different from that on this envelope)?  
\_\_\_\_\_  
\_\_\_\_\_
5. What is the name and address of your Supreme Head or Leader? \_\_\_\_\_  
\_\_\_\_\_
6. Is your organization local (that is, limited to a single town or village) regional, or national? \_\_\_\_\_
7. If local, do you intend to establish other congregations or centers in other communities? Yes \_\_\_\_\_. No \_\_\_\_\_.  
\_\_\_\_\_
8. If local, is your organization part of a larger one which is regional, national, or international? Yes \_\_\_\_\_. No \_\_\_\_\_. If so, what is the name and address of the larger organization? \_\_\_\_\_  
\_\_\_\_\_
9. If your group is regional or national, how many other congregations are there, and where are they located?  
\_\_\_\_\_  
\_\_\_\_\_



- \_\_\_\_\_
10. Whether local or regional, is your organization affiliated in any way with any other religious organization in the Philippines or abroad? Yes \_\_\_\_\_. No \_\_\_\_\_. If so, what is the name and address of the other organization? \_\_\_\_\_
11. What is your present estimate of total adult membership in the Philippines? \_\_\_\_\_; total constituency? \_\_\_\_\_
12. If foreign in origin, what is the world membership of your counterpart overseas? \_\_\_\_\_
13. How many official Filipino church workers have you? \_\_\_\_\_ How many official church workers from abroad? \_\_\_\_\_
14. Is your organization self-supporting? Yes \_\_\_\_\_. No \_\_\_\_\_. If not, from what sources do you receive aid? \_\_\_\_\_
- \_\_\_\_\_
- If so, do you receive assistance from any other agency, here or abroad, in terms of literature, personnel, or equipment? \_\_\_\_\_
15. What factors may have influenced the organizing of the original group in the Philippines, as well as its growth since it was first organized?
- (1) Doctrinal factors: \_\_\_\_\_
- (2) Personal factors: \_\_\_\_\_
- (3) Social, economic, or political factors: \_\_\_\_\_

16. What is distinctive about your religious beliefs? \_\_\_\_\_
- \_\_\_\_\_
17. What is distinctive about your religious practices? \_\_\_\_\_
18. What contacts do you have with other so-called Christian denominations in the Philippines, or elsewhere? \_\_\_\_\_
19. What is the main attitude of your group toward the government and toward society as a whole? \_\_\_\_\_
20. What educational preparation does your Church expect of its pastors or priests? \_\_\_\_\_
21. How does your growth primarily take place? (Check appropriate answer)
- ( ) Through natural family increase.
- ( ) Through conversion from the Roman Catholic Church.
- ( ) Through transfer from other non-Roman Catholic Churches.
- ( ) Through conversion from non-Christian religions.
22. Other information regarding the history, present beliefs and practices, and future plans of your organization: \_\_\_\_\_
23. Name and address of person answering this questionnaire: \_\_\_\_\_
- \_\_\_\_\_
- \_\_\_\_\_